

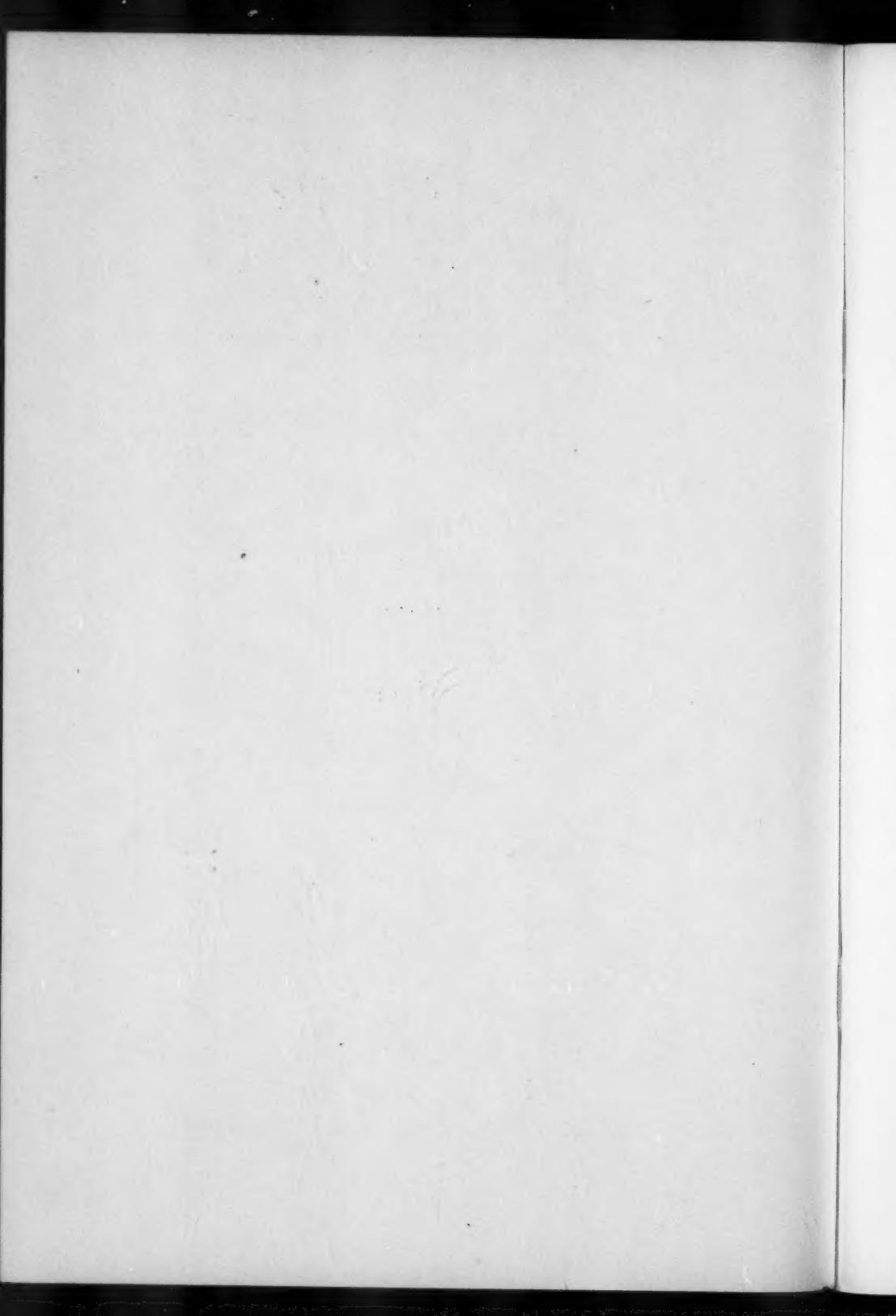
The ASBURY SEMINARIAN



The
Wesleyan
Message
In The
Life And
Thought
Of Today

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Professor of Christian Education

Asbury Theological Seminary

1948 - 1961

The ASTROLOGY SEMINARIAN



St. Paul's Church, Boston, Mass., from the sketch by
Robert L. D. Hart, A. M. A. (Architect).

The sketch of St. Paul's Church, Boston, is reproduced, in outline, to illustrate the method of drawing figures, objects, and scenes. The sketch is a good example of the use of perspective, as it shows the building in its true proportions, and the figures in their natural positions, as they would appear to the eye of the observer.

Editorial . . .

In Appreciation: Harold Carlton Mason

Dr. Frank Bateman Stanger

"He opened to us the lyric doors
Of the deeper world that waits,
Throbbing behind our skies and shores,
Pulsing through lives and fates.

"He walked as one whose heart is held
By some long look ahead,
As one who sees the great of old
The dead who are not dead.

"And when he was too stirred to speak,
He turned a wistful eye
As if instinctively to seek
Some signal from the sky.

"Sometimes he paused as if he heard
Strange music in the air--
As if some Vision of the Word
Hung a bright moment there."

So wrote Edwin Markham of one of his early teachers, Harry G. Hill, whom the poet throughout his life called "The Enchanter."

So influenced was Edwin Markham by his teachers that he declared to a friend, "Education is the most vital thing in life, and, in the final analysis education is not a group of buildings, a salaried faculty, great libraries, or great endowments; education is just a great personality who is able to convey his enthusiasm for life, religion, and books to a student. Education is contagious personality."

What an appropriate tribute to Harold Carlton Mason--"Christian Education is contagious personality."

"He opened to us the doors of the deeper world"

Harold Carlton Mason "opened the doors of the deeper world" to those whom he taught because he has, first of all, ever sought to open such doors of insight and knowledge for himself. His constant search for perfection has colored not only his life but also the content and the mood and the method of his teaching. During his entire teaching ministry his search for the fulness of Divine truth led him continually along the avenue of respectable scholarship.

He brought to his teaching career analytical and critical qualities of mind which from the beginning marked him as a teacher of competence. His love of truth as embodied in living personalities made any expressions of insincerity and hypocrisy unbearable to him. He gave himself wholeheartedly to the discovery and relating of the truth of "the deeper world."

"When he was too stirred to speak"

Harold Carlton Mason's combination of intellect and feeling gave a special strength and character to his teaching. One who knows him intimately speaks of him as "a man of great passion, a dramatist, a poet," and this has made him an effective teacher.

He has possessed an unusual gift of "holding his audience." He always seemed to be able to communicate with an audience through complete changes of feelings. His teaching always possessed a warmth, a sympathy, a human-ness. He likes people, all people. He has never lost "the common touch," and this is always communicated to his listeners. People seem to "feel" along with him. He is able to reach their innermost beings.

"As if instinctively to seek some signal from the sky,
as if some Vision of the Word hung there"

Harold Carlton Mason always "had a message." It is a Divinely-revealed message. And even though he often wondered how such a Divine message could be transmitted effectively through himself, for he was his own severest critic, nevertheless he accepted this academic transmission of the Divine Revelation as the essence of his Divine Calling.

The assignment of being the agent in the communication of the Divine Message has always made a profound spiritual imprint upon his total life. He is a Christian man! Those who

know him best, and for the longest period of life, bear eloquent witness to his consistent Christian life and witness.

"He walked as one whose heart is held
by some long look ahead"

Harold Carlton Mason is a citizen of two worlds! This world, to him, is one of opportunity for maturity and stewardship. His concept of life, both personal and professional, is that of continuing development and maturity. He has "grown" in all of his vocational assignments. He has continued to "grow" at Asbury Theological Seminary. He will continue to "grow"--till he comes "in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

But the "long look ahead" has also been vibrant with the sense of Christian Stewardship. To him his teaching has always been his stewardship to God. As the Spirit has given to him "the gift of teaching," just so has he lived in the spiritual consciousness that some day he will give to his Master "an account of that stewardship." And he is determined to give a joyful account!

And so, my colleagues and I--the Officers of Administration, the Members of the Faculty, the Staff--join in tribute and appreciation to Harold Carlton Mason--a good minister of Jesus Christ, a dedicated church leader, a scholar of the highest rank, a competent author, a trusted counselor of students, an inspirational colleague, a devoted friend, a man of God!

Midwesterner in Search for Perfection

Dr. Robert E. Mason

Only since the selection and reporting of the title of this article to the editors of the *Asbury Seminarian* has the author discovered Harris Franklin Rall's essay entitled "The Search for Perfection" in the symposium, *Methodism*, edited by William K. Anderson.¹ That Professor Rall used these terms in an essay devoted to an interpretation of John Wesley is considered insufficient reason for withdrawing them in designation of the theme of the life of one of Wesley's twentieth century followers.

Rall introduces his essay with a reference to the ethical emphasis in the Methodist tradition.

The distinctive emphasis of the search for perfection is vital and practical....

Early Methodism's contribution to its day lay in the way in which it united the religious and the ethical, the gospel as gift and demand. It insisted in true prophetic succession, that religion meant righteousness, righteousness seen as purity and love. It declared that God wanted nothing less than the highest--'Ye therefore shall be perfect, as your heavenly Father is perfect.' Even more significant was its second insistence, that on the transforming power of the gospel.²

He proceeds, however, to point out what would undoubtedly be granted by orthodox evangelical Methodists of today--that the demand for ethical perfection places upon finite man, living his life in an imperfect society, an apparently impossible obligation. Yet there are the promises of Scripture, and there are the compassionate lives of men dedicated to perfect love

¹Harris Franklin Rall, "The Search for Perfection," in William K. Anderson (ed.), *Methodism* (Cincinnati, Chicago, et al.: The Methodist Publishing House, 1947), pp. 139-147.

²*Ibid.*, p. 139.

in the name of their God, which call attention to the possibility that men can indeed be men of new spirit and character in actual practice. Thus, the teaching seems to be, that the impossible can become possible in lives completely dedicated to God.

Harold C. Mason was nurtured in the Methodist tradition and spent his entire life and ministry within it. However, the German pietistic spirit which led John Wesley to appreciate the Moravians in the long voyage across the Atlantic in 1736 and in the experience which he considered to be his conversion in one of their meetings in London in 1738, has also been of significance in this contemporary life. For the only church in the tiny village in southeastern Michigan about which the life of Harold's family revolved for two generations was that of the United Brethren. Readers of this article will, of course, recall the intimate relationship between the German pietist Philip William Otterbein of the United Brethren and the Methodist leader, Francis Asbury. At Asbury's request, Otterbein assisted in his ordination as General Superintendent of the Methodist Episcopal Church in 1784.³ Sweet says:

It is quite probable that if the Methodists had made any adequate provision for work among the German-speaking people Otterbein and those co-operating with him might have united with the Methodists, but unfortunately this was not the case.⁴

The church founded by Otterbein, Boehm, and others in 1800 was in the Wesleyan tradition in theology, form of worship, and ecclesiastical organization. The class meeting, the quarterly visitation by the presiding elder, the annual conference, the authority of the call to the ministry to men of humble background and little education were emphasized as much by the United Brethren as by the Methodists. Moreover, the United Brethren, like the Methodists, remained Arminian rather than Calvinistic in doctrine, although there developed among them a greater range of opinion regarding the meaning of perfection in this life. Specifically, there arose disagreement about the doctrine of entire sanctification, or the

³William Warren Sweet, *The Story of Religions in America* (New York: Harper and Brothers, 1930), p. 346.

⁴*Ibid.*

"second work," as some of the itinerant preachers of the frontier came to refer to it. Nevertheless, among the United Brethren, "second-workers" and non—"second-workers" succeeded one another to pastorates and generally lived together in reasonable amity, the arguments only occasionally merging upon the sort of bitterness which, in an earlier day, accompanied the separation of Wesley and Whitefield. In part, this was due to the fact that the Calvinistic doctrine of predestination as Whitefield held to it, remained anathema to the United Brethren.

In 1889, only one year following Harold Mason's birth but well within the memories of members of the family and church leaders with whom he became intimately associated as a young man, a permanent break in ranks among the United Brethren occurred. A dissenting group insisted upon holding to the old constitution forbidding members to join lodges and secret societies, even though revisions on these points were ratified by a majority at the general conference of 1889. Anachronistically, the dissenting group refused to give up the name; hence, from 1889 until the merger of 1946 involving the Evangelical church, the United Brethren (Constitution of 1889) and the United Brethren (Old Constitution) were strictly independent and autonomous corporations, despite the identity of names. Although standard reference works in the history of American Protestantism do not make the point, Father has told me that the issue of the "second work" was centrally involved in the church division of 1889. A very large majority of the dissenters who insisted upon holding to the more conservative old constitution were convinced that the doctrine of entire sanctification was mischievous and presumptuous. Despite their Arminian heritage, they considered that the reality of evil is such that men cannot expect to live in perfect love on this earth.

Among the young men who cast their destinies with the conservatives of 1889 was Emmett, son and partner of Reuben B. Mason who owned and operated the general store in Frontier, Michigan. Emmett was Harold Mason's father, throughout his lifetime Harold's closest confidante and adviser. Emmett bore the scars of the church division; he shared in the antipathy toward the doctrine of the "second work." It is a tribute to father and son that, despite fundamental disagreement on a matter of such deep importance to evangeli-

cal Christians, they maintained an unqualified closeness of relationship. Emmett did not approve of "second-workers," and sometimes made this disapproval vigorously clear in his sermons; his son was one of them; father and son accepted their differences in love and trust.

Emmett was one of six sons and three daughters born to Reuben B. Mason, a shrewd Universalist Hicksite Quaker of Scottish and English descent, and his wife, a devout, pipe-smoking Pennsylvania Dutch girl of obscure origins. Reuben, who had been born in New Jersey, came west in the middle years of the century to settle in the village of Frontier, where he ran the general store. Reuben was a fighter, a plunger, a lusty, two-fisted entrepreneur not noted either for gentleness or piety. Many years after his death the boys recounted the tales of his leaping across the counter of the store to settle with a particularly obnoxious caller and of his minor lapses in observing the code of strict temperance to which he gave qualified lip-service. One of the latter, told to me by Dr. Hugh E. Agnew, Harold's cousin, who was chairman of the Department of Marketing at New York University for many years, has its setting at the turn of the century, when Reuben was an old man. He called two or three of the grandsons to his bedroom, apparently for an important conference. Grandfather Reuben made a desperate plea for a jug of whiskey, firmly maintaining that loyalty and love obligated the boys to provide it. Inasmuch as Hillsdale County was at that time under a strictly enforced local option prohibition regulation, this posed a challenge of some danger. Reuben's argument was, however, that the boys had a higher loyalty--to Reuben. Only after a buggy ride of several miles in the dead of night, and a highly surreptitious visit to an isolated barn in which a local bootlegger of this early era operated, were the boys able to produce the desired item and receive the blessing of the patriarch, upon its delivery--without detection either by sheriff or family--to his bedroom. The memories of Reuben which were carried down through two generations were all in the style of heroic comedy. Reuben was a "roarer."

No such colorful tales of Harold Mason's grandmother were preserved. Her sons adored her. They remembered her reading of her German Bible. Each of the children recalled with awe and reverence the ceremony in which, upon his fifth birthday, Mother gave him to the Lord. The boys respected

in memory her struggle with a single vice--the clay pipe. She would resolve to quit, throw out the tobacco, and cast the clay pipes into the fireplace. More than once, however, as she came in the chill of the morning to re-lay the fire, the clay pipes--cleansed and whitened in the ashes--were retrieved to be placed again in use.

Emmett, Harold's father, was next to the youngest of the boys. As Reuben's partner, he was a good merchant and helped to build the business, becoming, in time, a registered pharmacist. There was in Emmett some of the hardness and shrewdness of Reuben, but Emmett was a thoughtful and dignified man--a man of quiet strength. He became an active and faithful member of the United Brethren church in the village, and fell in love with Libby Nevins, who was also a member of the church. They were married when Emmett was nineteen. For eight years, during which time Harold and his older sister Ilah were born, Emmett remained in the store, resisting what became an increasingly pressing call to the ministry. At twenty-seven, he left the store to begin preaching, and spent the remainder of his life in the Christian ministry in the United Brethren church. But just as Reuben had lapsed from his temperance pledge and as Emmett's mother had raked the clay pipes from the ashes, so Emmett did not always succeed in keeping the merchant subject to the man of God. For he loved to make money, and enjoyed driving a hard bargain. These traits had their value from time to time as Emmett found it necessary to make ends meet in supporting four children on the pittance of a circuit-rider. Moreover, after many years as a pastor and a presiding elder among the United Brethren, his business abilities were made use of by his church as he was elected publishing agent by the general conference. During his years in this office, the publishing program of the church was placed on a sound business footing, and a new, modern building in Huntington, Indiana, was erected and occupied as church headquarters and publishing center.

Throughout Harold's young manhood the church and, specifically, the Church of the United Brethren in Christ (Old Constitution), was the center of existence. Two of Emmett's brothers were ministers in the church, and one was a leading layman. Harold's brother (The Reverend Freeman Clarke Mason, now a Presbyterian minister) felt the call to preach,

and his two sisters (Mrs. N. L. Saakvitne, now deceased, and Mrs. O. W. Beiteltees, now of Huntington, Indiana) married young men who were ordained. Life centered in Huntington, the church headquarters, and Hillsdale (Michigan) where the North Ohio Conference of the United Brethren Church, to which they all belonged, met annually. Church policy and politics were the preoccupation; the family was a family of professional ecclesiastics.

Harold, who was born at Kunkle, Ohio, on November 9, 1888, attended public elementary schools but left home at the age of fifteen to enter the preparatory department at Central (now Huntington) College, Huntington, Indiana, where he remained until the Bachelor of Science degree was conferred upon him three years later. At eighteen, returning to the rural America in which he had been reared, he became pastor of Ransom Circuit in Hillsdale County, Michigan, ten miles from the spot where Reuben and Emmett had kept the general store in Frontier. On a modest 80-acre farm one mile from the Betzer church of Ransom Circuit lived a Free Methodist family named McFate. Robert McFate was a Scotch-Irishman who had migrated from western Pennsylvania to southern Michigan and had married Martha Colbetzer, a vivacious redhead after whose family Betzer corners, where Harold Mason's church was located, had been named. The McFates had sent their daughter Alta to the Free Methodist seminary at Spring Arbor, and she was teaching Latin in the high school in the nearby village of Waldron when Harold came to Betzer. Her clear blue eyes and softly waving chestnut brown hair done in the uncut bundle characteristic of young ladies at the turn of the century would have been noticed in an auditorium far larger than that of the little Betzer meeting-house. That she attended the evening revival services during the winter at the Betzer church was not unusual. The Free Methodists and United Brethren supported each other in rural America in the spirit of the earlier relationship between Otterbein and Asbury. Thus, aside from what must undoubtedly have been a special curiosity on the part of the Latin teacher about the new preacher at Betzer, it was appropriate for a Free Methodist in the neighborhood to take an interest in the United Brethren revival. Thus, Harold and Alta met, perhaps drawn together after their first meeting by the fact that Harold had been converted in a Free Methodist revival and had been greatly

influenced by friends and counselors among the Free Methodists.

With the experience of a year as a boy preacher on Ransom Circuit there began a persisting conflict which is one of the central elements in Harold Mason's personality and career. Harold is a man of great passion, a dramatist, a poet. At the same time, the shrewdness of Reuben and the calculating analysis of Emmett are also present in him. Harold never developed an overweening interest in making money, but in him the analytical and critical qualities came to be directed to scholarship and the classroom. But the intellectual exercise which goes on in the classroom can, so Harold came to feel as he wrestled with himself and his conception of godliness, as well separate man from God as bring him nearer. However, to close the mind in fixed belief is blasphemy, for man's mind is the gift of God. Where does man find perfection? Harold wrestled with the agonies of doubt much as had Augustine centuries before. It is evil not to search for God through scholarship. But God speaks to man more through feeling than through intellect. This conflict Harold Mason never fully resolved; his persistent wrestling with it has given a special strength and character to his ministry and teaching. Finally, he has remained an Augustinian. There are two realms--one in which God speaks to man directly and miraculously passing all understanding; another in which God is glimpsed from time to time, but in which He is rarely seen with clarity. Harold Mason has sometimes referred to his philosophical position as a conditional dualism, but he is not at peace with dualism. He has also been driven by the notion that perfection is to understand the God who speaks in the still small voice. For understanding adds depth to experience. At the same time, his sense of obligation to his God is absolute. His search for communion and understanding, throughout his life, has taken him back and forth from preacher's lectern to teacher's desk. But the search has been consistent; it has been the search for perfection in love and understanding.

Although he remained on Ransom Circuit for only a few months, serving out the assignment which had been given him by the North Ohio Conference, Harold was destined to return to Betzer many times, for Alta and he were married the following year, when Harold returned from Chesbrough Seminary at North Chili, New York, where he served as instructor in the Free Methodist school. During the first four years of

their married life, Harold and Alta taught together in village schools in Michigan, and Harold took advantage of every opportunity to continue study. After an additional year at Huntington and further work at Adrian College in Michigan, a *bona fide* baccalaureate degree was earned, to compensate for the obviously deficient first degree from Central College. It would have appeared that Harold was well on the way toward a successful career in education. Through these first years, however, he had not left the pulpit. He remained on the active itinerant list in the North Ohio Conference, and he served in pastorates in Huntington and Adrian while completing the work leading to a fully accredited college degree. Thus, when the conference stationing committee assigned him to the church at Blissfield, Michigan, he accepted, remaining for five years. My brother (Wendell D. Mason, now of Huntington, Indiana) and I were born in the parsonage at Blissfield.

The church was remodeled and the congregation prospered under Harold Mason's ministry at Blissfield. Assignment to Montpelier, Ohio, followed. Harold became known in the North Ohio Conference as a "Wesleyan" or "second-worker," and he defended the position without qualification in the little denomination, torn by dissension over this doctrine. The piety of Father and Mother McFate on the farm to which Harold and his family so frequently returned, and Alta's patient dedication, seemed to Harold to stand as constant witnesses to the possibility of perfection in love. He did not claim to have achieved perfection; perfection in actuality--whole and complete--is reserved to God Himself. He insisted, however, that men are obligated to seek for it and aspire to it, with their minds as well as their hearts. Thus, even though he espoused an unpopular doctrine, he gained respect among colleagues in the church despite his doctrinal deviation. Moreover, he was not alone. Here and there, throughout the United Brethren church, were others who held to and preached the Wesleyan doctrine.

In the months preceding the quadrennial general conference of the United Brethren scheduled for 1920, Harold's correspondence from ministers in various parts of the denomination increased. He assumed that this was due to publicity which had been given his highly successful ministry at Montpelier, where a tiny mission church had grown into a stable, independent, small city congregation during the war years. Actions taken by the general conference, however, had not

been anticipated. Harold, at the age of thirty-three, was elected bishop and assigned to the west (Pacific Coast) district. But Emmett, to Harold's deep sorrow, was not re-elected publishing agent. With these developments, Hillsdale, the seat of the county in which Frontier and Betzer were located, became family headquarters as both Harold and Emmett moved to that city. Harold traveled from Hillsdale to the west coast to fulfill his duties as bishop, there being both personal and professional reasons for maintaining residence in the midwest near the church headquarters.

Harold enjoyed the preaching and the direct supervision of the work of his district as he learned what it is to be a bishop. But he found the concern with ecclesiastical politics in the constant round of board meetings at Huntington disturbing. Undoubtedly those who have claimed to accept Christianity while rejecting the church as unchristian are in error. Yet, perhaps some who have carried heavy ecclesiastical responsibility would agree that he who carries the search for perfection into major church councils is likely to be disappointed. The simple and earnest faith and the relatively uncomplicated lives of Mother and Father McFate on the farm remained the image. Again, Alta was a companion in whom jealousy, conspiracy, and maneuvering for power and influence were completely absent. How could there be so much bitterness and rivalry in the church, made up of men dedicated to the spirit of love? Harold, during the third year of his term as bishop began to let it be known that he did not wish to seek re-election. As his term of office drew to a close, he arranged to enroll as a graduate student at the University of Michigan, and after a year at Ann Arbor, the degree of Master of Arts in English and philosophy was conferred upon him by the University of Michigan. He was fortunate in his selection of instructors; among his teachers were Robert M. Wenley, Alfred Lloyd, and Roy Sellars in philosophy, Charles C. Fries and James Holly Hanford in English. The year at Ann Arbor opened to the ex-bishop, not yet forty years of age, the vast world of secular society and scholarship.

Having declined re-election to the bishopric, Harold remained active in the United Brethren church and in his local conference, the authorities of the North Ohio Conference retaining him in full status as an active itinerant. He accepted appointment, with conference approval, of a position as professor of

philosophy and English, later academic dean, at Adrian College (Methodist), while continuing to serve as a senior statesman in his own church. An invitation to the superintendency of schools at Blissfield, where his sons had been born, followed. With this move into full-time educational administration, he re-enrolled for part-time study at the University of Michigan, specializing in educational theory and educational administration. After four years as chief of the modern, thriving school system in Blissfield, the position that provided the greatest challenge of his career as administrator opened. This was the presidency of Huntington College, Harold's alma mater and the only educational institution of the United Brethren (Old Constitution). Despite almost insuperable financial obstacles, the college remained alive and grew in enrollment, faculty, and facilities during the depression years of his presidency. The position as president of Huntington College drew fully upon Harold Mason's background of ministerial and educational experience. At the same time, however, he was drawn back--still as an exponent of Wesleyan doctrine in a denomination not fully committed to it--into the inner church councils. Once again, as during the years of his bishopric, he found himself deeply involved in ecclesiastical politics.

When the Free Methodists established headquarters at Winona Lake--only a forty-five minute drive from Huntington--Harold and Alta found fellowship with them. He was frequently asked to supply their pulpit; he became more intimately acquainted with members of the faculties and administrations of their colleges. Alta, with Harold's full support, had always kept her church membership with the Free Methodists. Both sons had spent a year in the Free Methodist college at Greenville. Harold had received repeated invitations to join the faculties of Free Methodist colleges--at Greenville, Spring Arbor, Los Angeles, and Seattle. Among the United Brethren, there were continued signals of unrest at the fact that the college was headed by one committed to Wesleyan doctrine. Harold came to feel greater rapport with the Free Methodist headquarters staff at nearby Winona Lake than with the staff of the United Brethren at Huntington. Alta grieved at the involvement in ecclesiastical politics which the college presidency continued to demand.

The decision to leave Huntington and leave the church was

probably the most momentous one in a life obviously filled with challenging decisions. But it was soundly based: Harold had been converted in a meeting of the Free Methodists; he had married a Free Methodist girl and had sent his sons to a Free Methodist college; his first teaching position had been in a Free Methodist school; for years he had been identified as an exponent of Wesleyan doctrine in his own church. Harold might have made such a move years earlier had it not been for the intense loyalty of his beloved father and other members of his family to the United Brethren. In 1939, after long conferences with Emmett, the die finally was cast; Harold accepted appointment as pastor to the headquarters congregation of the Free Methodists at Winona Lake under an arrangement whereby he would be released from certain week-day responsibilities to complete work for the doctorate at Indiana University, and joined the Free Methodist church.

As the new building at Winona Lake was completed, and as Harold neared completion of the doctoral program at Indiana University, his new career in theological education opened. For several years before his final move to Asbury Theological Seminary, he taught in the Northern Baptist Theological Seminary in Chicago, holding a post to which another Methodist member of that faculty--Dr. Joseph Rodeheaver--had recommended him. The move to Asbury to chair the Department of Christian Education was a sound one, fully understandable in the perspective of a life dedicated to knowledge of God through understanding and perfection in love. The concentration upon teaching and scholarship provided by the Seminary was of deep satisfaction, for the life out of which the teaching and scholarship of the mature years came had been one rich in educational and ministerial experience. Moreover, the commitment of Asbury was clear. It was a commitment to extend through education that search in which Harold and Alta had engaged in the earlier years--the search for a love perfected in personal communion with God, fully illuminated and strengthened by competent and careful scholarship.

Harold and Alta have not found the full social realization of that which they have personally espoused, but when they speak warmly, as they frequently do, of the years at Wilmore as the happiest years, they mean that they have found an embodiment of the search which is strong, clear, and effective, to which they can commit themselves without qualification.

Authority and the Christian Education Curriculum

Paul H. Wood

To the undiscerning, education is education, whether the process be a product of the church or of the public school system. A skilled teacher is regarded as competent in either type of school. A Michigan clergyman illustrated this sort of appraisal when he commented that if he were compelled to choose between an able teacher, trained for tax-supported schools but without a religious experience and one with a definite Christian certainty of spiritual rebirth and no teaching aptitude, he would select the former. Many would applaud this position. It does serve to cast into large headlines the lack of understanding of the uniqueness of Christian education in philosophy, objectives, implementation and motivation. A highly competent instructor in secular schools may prove inept at handling sacred materials in a school of the church.

Dr. Harold C. Mason, throughout his distinguished career as an educator, has held firmly to the concept of Christian education as not only distinctive but as basically different from other educational forms. To him these paragraphs are, with deep personal and professional respect, dedicated by the one who has been selected to occupy his chair at Asbury Theological Seminary, the one who is committed to maintaining Dr. Mason's standards of doctrinal, academic and personal integrity and to supporting his educational ideals. The writer approaches this task with a profound sense of reliance on the Master Teacher and Redeeming Lord who has been Dr. Mason's Companion behind the teacher's desk in his years of dedicated and effective service.

The word "authority" suggests to our thinking three widely varying ideas. Legal authority implies the acts of duly constituted forms of government. Moral authority suggests sources of fundamental distinctions between right and wrong. Personal authority involves established competencies and the right to speak or write thereon. The latter two meanings, touching sources of moral character and certain knowledge,

bring into exceedingly clear focus the nature of the chasm separating sacred and secular education. Attempting to bridge the gulf by hurling across it a rickety and unsafe span of borrowed methodology, terminology and subject matter is completely unsound. Each form deserves the distinction of uniqueness, and differences between them are so vast that identification is accomplished only at the price of loss of character and mission. For the church school, this cost is entirely too high.

ETERNAL TRUTH

Both Christian and secular education do have the same potential sources for authority in the construction of the curriculum. First, there is the "eternal truth" source. This conceives of studies based on truths discovered and placed in order by reason, validated by time, recorded by acknowledged masters. A prominent and able proponent of curricula so produced, Robert M. Hutchins, would utilize a core of "permanent studies" based on the "classics."¹ His notion of authority is grounded in a rational process embodying three steps: first, discovery of the principles that provide the base for all knowledge; second, deduction of secondary truths from these first principles; and, finally, arranging secondary principles under first principles so that knowledge provides an orderly progression from truth to truth. The first discovery is all-important, and differs significantly from sense observation of phenomena in that reason is employed to effect an intuitive grasp of the first principles or axioms of thought and to make use of logical processes to derive from these primary axioms other truths. These truths, cast into systems, provide the educator with bodies of transmissible knowledge. This is basically the "great books" approach implemented by the utilization of philosophical intimations.

The "eternal truth" approach to authority meets resistance in the form of serious, but not identical, objections from both Christian and secular educators. The secularist protests that this concept is clearly opposed to the spirit and the method of modern science, that it is essentially authoritarian and there-

¹ Robert M. Hutchins, *The Higher Learning in America* (New Haven: Yale University Press, 1936), pp. 59-87.

fore undemocratic, that it sharply separates the ideal and the practical, and that it is inflexible, not making provision for changes in the economic, social, and political conditions of corporate life. The Christian educator is troubled by the dependence on human reason and by the confusion inevitably resulting from contrasting and conflicting ideas as different scholars propound their theses and promote their theories. Both groups are concerned about an apparent notion of human nature as an unchanging entity. The entire problem of individual differences is ignored. It must be admitted that the Christian educator is disposed to agree with Hutchens' basic belief in the unchanging nature of truth, an idea abhorrent to the progressive. Scholars are to be praised for any effort to discover absolute and imperishable truths, but the findings do not warrant the acceptance of this approach to curriculum construction as a satisfactory one.

SCIENCE

Those who turn to science as a curriculum foundation do so with the conviction that the scientific method is the only way of establishing truth, the ultimate source of authority in education. This might be provisionally acceptable if the scientific method were held to mean ". . . the most rigorous possible use of man's empirical reason, starting with the examination of all available evidence and reserving the final test of the conclusions so reached to the way those conclusions operate in human life."² Actually, the term designates the mathematical and precision techniques employed by the physical scientists. In this sense, the scientific method must be considered unsatisfactory as a source of authority to most educators, whether operating in sacred or secular frames of reference. The key objection is that no way has been discovered to apply the scientific techniques to moral, aesthetic, and--all important to the Christian--religious values.

The scientist in education has three replies. First, on the ground that these values represent unverifiable subjective judgments, they should receive no consideration at all. This

²B. Othanel Smith, Wm. O. Stanley, and J. Harlan Shores, *Fundamentals of Curriculum Development* (Yonkers-on-Hudson, New York: World Book, 1950), p. 146.

exclusion of the question of values from the educative process is utterly untenable, since education inescapably involves the shaping of character, and this requires significant moral, aesthetic, and religious choices. Even refusing to deal with them constitutes a choice profoundly involving character development.

A second group of scientists, sensing the impracticability of barring all value judgments, has attempted to treat them objectively on the descriptive level. This process of collecting, describing and assorting must be rejected as inadequate because the educator is compelled to make meaningful aesthetic and ethical choices in the practice of his instructional procedures. To avoid this he must place on the unaided judgment of the immature child or youth an unthinkable heavy burden of responsibility for formulating right judgments. The Christian educator is especially aware of the hazard of a fallen and carnal nature when it must exert an influence on important value choices.

A third group committed to the scientific method attempts to avoid the above difficulties by acting on the assumption that the prevailing culture has correctly defined the beautiful and the right by attempting to discover and perpetuate dominant social and moral values. The risk is obvious. Existing tastes and practices become final, cast in a mold of permanence, including those which, by Christian standards, are offensive and intolerable. Even to the secularist, this places entirely too much reliance on, and enslavement to, the status quo. In a period of accelerated social readjustment or a crisis, education thus founded is so inflexible as to be incapable of responding to pressing human needs. The Christian educator, surveying the conditions of wreckage that describe so many contemporary social situations, is particularly apprehensive about an approach that will perpetuate the ills that afflict our time. The role of the Christian is that of one changing society for the better, not engaging in a process that reconstructs the past with all its failures and shortcomings into a continuing present that is essentially the same.

SOCIETY

The educational sociologist takes the position that every culture has the right to perpetuate itself, and that it carries

the inherent responsibility for preparation of its young for participation in, and adjustment to, that culture. Since this means much more than merely accumulating thought patterns and behavior mores of the past, a dynamic and growing order can encourage, even insist on, creative patterns in educational approaches.

Functionally, the educator may derive his authority from the society he serves in three ways: first, as an agent and representative of the state; second, as an interpreter and articulator of the consensus of opinion in the local community; and third, as the custodian of the fundamental ethical, aesthetic, intellectual and moral commitments constituting the core of the culture. With the proviso that the local community remember its identity as a part of the larger national one, the secular educator finds this idea of a suitable source of authority rather acceptable. The Christian educator would insist that every community, local or national, possesses an underlying religious tone that has been well stifled in its educational expression, and that unless the total impact of the social order can be applied to the schools, the authority exists only in theory, or at best fractionally. Of necessity, Christian education must look further in its quest for a satisfactory and final source to which it may turn for accreditations of procedure. Looking above the horizons of human resources, he is not bound to democratic tradition or any particular social orientation.

DIVINE WILL OR REVELATION

The first problem in education is the ends and purposes it ought to endeavor to serve. To this problem, revelation furnishes a confident and satisfactorily complete answer. To the Christian educator, this is the end of the quest for authority. To the secularist, it is an answer that must be firmly and finally laid aside as unacceptable. At this most critical point, Christian and secular educators are farthest apart, the former being profoundly persuaded that more than human wisdom must be applied to the problems of men if they are to be inducted into a spiral of achievement that will resolve the riddles of existence and lead mankind into the truly good life.

Secularists feel compelled to reject any answers, however sound, logical and appealing, that are provided by revelation.

It would be very easy to accuse public school educators of shocking shallowness when they admit, in essence, that ideals and values received through revelation may well be intellectually acceptable, morally defensible, and socially sound, but that they may not be utilized because they were not achieved through great minds, the scientific method, or social analysis. Actually, these men are being loyal to a tradition well grounded in American thought, to wit, that public education must be completely secular, entirely insulated from religious influences, and applied in a spiritual vaccum. This apparent compulsion has emerged in the form of a strange but unanimous conclusion that unless an individual may be instructed in a religious frame of reference to which he is already committed, he must remain in ignorance. It is sturdily maintained that the religious heterogeneity of the population requires this vacant area in the general education core, the policy being stoutly defended under the ideal of the separation of church and state.

Curiously enough, it is only in the realm of religion that the family is protected from the intrusion of notions that are alien to the preservation of well-established and cherished folkways. Political and social ideologies that are repugnant, even abhorrent, to adult members of the family are unhesitatingly presented and sometimes endorsed. Teachings stressing a naturalistic view of the child,³ organic or emergent evolution, bizarre psychological concepts, and sex relationships that break with convention and Christian standards are unapologetically included. All this is done under the name of academic freedom, a liberty that disappears when religion is mentioned. Both or all sides of other questions may be considered, but no side of religious teaching may be presented. It would seem that the "all sides" projection would be a sufficient guarantee against doctrinal or sectarian emphases, but the "separation" people are shocked at the suggestion, insisting that religion cannot be thus objectively and impartially presented, and preferring that children be reared in complete religious ignorance unless other agencies undertake to fill the void.

The Christian knows himself to be on completely safe grounds

³Harold C. Mason, *Abiding Values in Christian Education*, Westwood, N. J.: Fleming H. Revell Company, 1955), p. 92.

in looking to revelation as the only truly satisfactory source for educational authority. In taking this position, he sharply distinguishes between inspiration and revelation. Many scholars admit that Biblical writers were inspired, but only (in a similar sense) as were Shakespeare, Milton and a host of others. Athletes, musicians, artists, architects and chefs give inspired performances, but these are only human achievements at a notably high level. Revelation infers controlled communications from God, received and recorded by selected and spiritually sensitive human beings. Christianity claims not only the possibility but the achievement of this transmission. It is completely certain of its Source when presenting revealed truths. Dr. Mason was correct in concluding that, "Christian teaching is by its very nature ultimately authoritative," and he properly argued that, "The Bible is the only adequate and final source of liberating truth."⁴ Dr. Byrne, in his important new volume, strongly stresses the centrality of the Bible as source and subject. "The Biblical view of knowledge presupposes a source of all knowledge, for knowledge is dependent upon truth, and truth in turn is dependent upon God."⁵ "The Bible itself becomes the central subject in the subject matter curriculum."⁶

To what problems do Christian educators believe the Bible holds the only sound and satisfactory answers? On the solution to problems that are at the very heart of any adequate Christian curriculum rests the case for revelation as an authority that can be confidently accepted, even though by non-religious minds it is unreluctantly rejected.

THE NATURE AND CHARACTER OF GOD

The human intellect, probing for satisfying concepts of the Divine Being, has arrived at widely varying and even sharply contradictory ideas. The pagan cultures have constructed anthropomorphic deities in prodigious numbers, creating polytheistic confusion. Civilized man has tended to identify deity with nature, attempting to solve the problem of origins

⁴Mason, *op. cit.*

⁵Herbert W. Byrne, *A Christian Approach to Education*, Grand Rapids: Zondervan Publishing House, 1961), p. 63.

⁶*Ibid.*, p. 66.

by creating a picture of pantheistic vagueness. Others have held to an austere and bleak monotheism, unfeeling and impersonal in its dealings with man. To extend the list is profitless. It is amply clear that a rational and personal God can and does properly and perfectly portray His own nature in such a way that man can come to know Him. Only He is able to do this. His methods are the person of Christ and the records of Holy Writ. Anything less than revelation leaves man with unsupported theories.

THE MEANING AND PURPOSE OF THE UNIVERSE

Among the wisest of men who rely on their unaided intellects there is no general agreement to answers to such questions as the following:

Why am I here? Why is there a world? A universe? Is there some Divine Purpose back of it all? Or is it the result of some blind chance? Is there a Friend to man and his endeavors in the universe? Is man of any cosmic importance? Or is the universe and all in it indifferent to man and his struggles? Does life have meaning? What is it? How can I find it? What should I do with my life? What values are worth pursuing?⁷

The Bible provides assured and assuring answers to these questions and others of like import.

THE GOOD LIFE

In individual and social settings, man is committed to the quest for the good life. Revelation defines it and explains how it may be attained. Any other source than this authority commits man to a series of experiments based essentially on trial and error methods. This procedure has always resulted in prodigious numbers of failures on the pathway to a limited number of successes. When dealing with the inorganic world, this is only a test of patience. When using living human organisms as experimental material this becomes a series of stark spiritual tragedies, for every failure is a

⁷Stella V. Henderson, *Introduction to the Philosophy of Education* (Chicago: University of Chicago Press, 1950), p. 51.

broken life and a lost soul. When dealing with immortal spirits, the experimental approach is too uncertain, too costly. People are not expendable. The secular educator may object that the approach of revelation leads to a static order, but no one has offered to explain why there is need to improve on the ideal, should that ever be attained. Certainly the struggle toward that ideal, even in God's plain pattern, is a highly dynamic process in which redeemed men work in and constantly reconstruct a fallen and sinful social system.

THE FUTURE

While man struggles to free himself from the control of gravity, he remains bound by one unconquerable limitation--time. He may predict, but he cannot know the events of even the next minute. Writers of science fiction toy with the idea of a time machine that will enable man to enter the fourth dimension, but this remains a figment of purest imagination, for man is no nearer knowing the happenings of the next hour than were his first parents in Eden. God alone is free from this limitation. He does know, He can, and does, reveal the future.

REDEMPTION

Quite obviously, only God can know the origins and implementation of a design to rescue man from his own folly, rebellion, and sin. Any attempted solution to the problem of evil becomes unmixed speculation without direct and authoritative communication from the Author of the plan of salvation. With destiny at stake, human conjecture is frighteningly inadequate as a foundation for hope.

IMMORTALITY

Only one person who ever walked the paths of this planet was qualified to speak with certainty on the subject of life after death. Only One proved continuing existence beyond the grave in His own body. That One was Jesus Christ, God's revelation of Himself in mortal form. Only the Bible can serve as the reference book to which man is able to turn with complete confidence for pronouncements on the subject of life

after death. If the Bible is the only book whose pages offer comfort and hope for those whose remaining days of life are few, it is the single authoritative source of information for people of all ages when they attempt to penetrate the opaque screen dividing this world from the next. Man's insatiable curiosity concerning existence beyond the grave can be truly satisfied only as God reveals the nature of life eternal.

All curricular sources are grounded in some sort of authority. Only Christian education turns with unhesitating confidence to the highest of all possible sources of authority, God Himself. On the solid foundation of "Thus saith the Lord" is erected the sturdiest imaginable structure for life, here and hereafter.

Pressing Demands upon Christian Education

Clarence H. Zahniser

INTRODUCTION

The requirement upon Christianity to use the educational method is as old as Christianity itself and as basic as the nature of man. When Paul was called in to be of assistance in the formation of the first great church beyond Jerusalem, in a city of trade and commerce, Antioch, he and Barnabas "were gathered together with the church and taught much people" (Acts 11:26). It is significant that there "the disciples were called Christians first." There the church was adequately taught and evangelistically conditioned so that it became the first sending missionary church. The necessity of the teaching method was fortified in the mind of the early Christian by the educational program of the Jew. To live in a community where there was no Bible school was forbidden to the godly Jew. Jesus was no doubt instructed in the Jewish school of that day in order to have answered as wisely as He did at the age of twelve years.

Since the apostolic day, each age with its characteristic developments brings to focus the problems that call for renewed emphasis upon the educational method. This is doubly necessary because of the destructive tendencies of systems of thought that have been emerging. The philosophy of Dewey, Kilpatrick, Russel and Morris Cohen have stressed the fact that science and the scientific method are the only basis of philosophy. Communism also has endeavored to link itself with this method in its whole educational procedure. Whether we call the systems of thought positivistic, pragmatic, or atheistic, we have moved into a period when observation and experimentation have been regarded as the sole means of attaining knowledge. Cornelius Van Til, in his review of "Twentieth Century Philosophy," quotes from the text a typical attitude of the philosophers as follows: "Not only *how* things behave and events occur, but also *why* they do so, can be found

out by science."¹ Revelation has more and more been relegated to the infantile and prescientific period. Brubacher states that in this milieu of modern man two major types of educational philosophy have been emerging.

The one stresses a dynamic nature bounded by time and rich in novelty and varied individualities. It does not overlook the need for stability, but the recurrent and universal it treats as items of the social culture which are constantly subject to revision in the light of the future events. The other gives full recognition to this dynamic world of nature but thinks that the stable factors in it are not just instruments of the culture but are primordial traits of reality themselves stemming, in the last analysis for many, from a supernaturalistic source.²

These two philosophies are probably seen in their purest form among Russian Communists on the one hand and evangelical religionists and Roman Catholics on the other. Most certainly the latter group will not be rudely thrust into the camp of the naive. The Roman Catholics have made a stand on the Thomistic division between the natural and the supernatural. Father John Courtney Murray's statement of this is made in *Time* magazine of December 12, 1960. He says through his reviewer, "The eternal law has two divisions--divine positive law, accessible to man only through revelation, and natural law or moral law, directly accessible to man through his reason." Many would reject the Thomistic theory of analogy on which the natural law stands. Karl Barth would be included in such a group. Catholics, as well as evangelicals, would maintain that all true science, adequately sustained by experimentation, fits into the framework of revelation since the God of the one is the God of the other.

Protestant Christian education in this divided world has an interpretative task that is increasingly difficult, especially in view of the weight of forces in the organized educational systems of Communism and of Catholicism. Both are dynamic and both are organized to reach the greater numbers. Russia,

¹ Cornelius Van Til, *Christianity in Modern Theology* (Philipsburg, N. J.: Lewis J. Grotenhuis, 1955).

² John S. Brubacher, *Modern Philosophies of Education* (New York: McGraw Hill Book Company, Inc., 1950).

in a few short years, has become a literate nation while at the same time the religious beliefs of its entire constituency have been systematically undermined. Lenin declared, "The saying of Marx, 'Religion is the opium of the people' is the cornerstone of the Marxist point of view in the matter of religion."³ Khruschev, on September 22, 1955, told the President of the French National Assembly, "Communism has not changed its attitude of opposition to religion. We are doing everything we can to eliminate the bewitching power of the opium of religion."⁴

Bishop Hughs, of the Roman Catholic diocese of New York, is quoted by J. A. Burnam as stating, "Let parochial schools be established and maintained everywhere; the days have come, and the place, in which the school is more necessary than the church." He is reputed to have said to each new pastor whom he appointed, "You must proceed upon the principle that, in this age and country, the school is before the church."⁵ Pope Pius XI more recently in his Social Encyclicals claimed that "it is the inalienable right as well as the indispensable duty of the church to watch over the entire education of her children, that is the faithful, in all institutions, public or private, not merely in regard to the religious instruction there given, but in regard to every other branch of learning and every regulation in so far as religion and morality are concerned."⁶ Also he avers of the church that "her mission to educate extends equally to those outside the fold, seeing that all men are called to enter the Kingdom of God and reach eternal salvation."⁷ He further enforced the theme by relating the matter of teaching the church and the family as a necessity under natural and divine law so that "therefore it cannot be slighted, cannot be evaded, cannot be supplanted."⁸ Deferrari quotes a committee report in Catholic Education and Non-

³George W. Cronyn, *A Primer on Communism* (New York: Dutton Company), p. 80.

⁴*Ibid.*

⁵J. A. Burns, *Catholic School System in the U. S.* (New York: Benzinger Brothers, 1908), p. 375.

⁶Pope Pius XI, *The Church and the Reconstruction of the Modern World* (Garden City, N. Y.: Doubleday & Co., Inc., 1957),

⁷*Ibid.*, p. 83.

⁸*Ibid.*, p. 87.

Catholic Philosophies as stating, "The favorable condition of the Church in this country is due to our Catholic system of education, and under Providence, it is an essential means on which we must depend to preserve the Catholic faith and to hand it on to those who will come after us."⁹ Hence, we have Roman Catholic zeal, Communistic atheism, and "scientific" naturalism to consider.

Christian education is a large order for a great need. It is the life-long process (thinking subjectively) by which the individual in both formal and informal setting is brought into personal relationship to Christ as Savior and Lord, into the fellowship of the Church, developed in Christian graces and insights, and trained in Christian service so that he might minister within the Church and be an effective witness to the world. Thus the whole man is thoroughly trained to be properly related to all of life. It uses the revealed Word in its historic setting as the essential text, illuminated by diligent study in every field of human endeavor, and illustrated by every personal and social development. Love is the transcendent yet indwelling motive force, and life in all its ramifications is the sphere of its application. It produces a sound mind, a balanced emotional life, and a holy will functioning under the Spirit's leadership to Kingdom ends and so to God's glory. It has both a sense of world mission and an apocalyptic urgency. It comprehends all social and economic good that may be made operative in local, national and international settings. Christian education prepares a Christian man to meet the needs of the present world order. The educator is not a Don Quixote jousting with inadequate lances, but, furnishing himself with the tools of his profession, he seeks the Holy Spirit's power to conquer every force of evil, and to establish every good word and work.

In the light of the necessity of our times, the claim for clarified doctrine is primary in order that the truth may be known and error combatted.

CLARIFIED DOCTRINE

Thomas Aquinas, who set the standard of Catholic thought,

⁹Roy J. Deferrari, *Vital Problems of Catholic Education in the U. S.* (Washington, D. C.: Catholic University of America Press, 1939), p. 14.

believed that the proper fruit of the educational process was "the steady ability of the disciplined mind of the student to undertake its own rational explorations, make its own assessments of the evidence and thus secure a distinctive, wholly inalienable hold on truth."¹⁰ This, of course, would be in regard to natural truths that reason could determine. On the other hand, revelation in its true meaning must be assessed by the Church. This latter concept has its right understanding from a proper view of the Word, "No scripture is of any private (one's own) interpretation" (II Pet. 1:20). The true interpretation of doctrine comes from the corporate spiritual Church, that body of believers who have the Spirit of God, the Spirit of Truth. When we seek for right doctrine, we seek it not at the feet of intellectual masters only, but in the collective interpretation of the true and spiritual Church of the ages. This is neither Catholic nor Protestant as such, but is the understanding of the godly, clarified in council, in comment and in time through the leadership of the Holy Spirit (I John 2:27). This is far removed from the concept of Catholicism as expressed by Emmet McLoughlin, a former Catholic priest, who writes, "The Catholic school is the voice of the Catholic Church. The Catholic Church was the only voice of God and it alone was (has) unwavering and unassailable truth."¹¹ He further states that each Catholic is to be "as obedient as a dead body which always stayed where it was placed."¹² Official interpretations of the Catholic Church must be accepted by the members. Karl Adam writes, under the chapter heading of "The Educative Action of the Church,"

Of primary importance for this educative task is the Church's claim to authority, to the special divine authority which she asserts in her preaching of the word of God.... As the one group of our Lord's disciples extended through space and time, the Church and the Church alone can stand before men and claim for her preaching the authority which Jesus gave to His disciples in the words: 'He that heareth you,

¹⁰ Thomas Aquinas, *The Teacher -- The Mind* (Chicago: Henry Regnery Co., 1959), p. xv of Introduction by James Collins.

¹¹ Emmet McLoughlin, *American Culture and Catholic Schools* (New York: Lyle Stuart, 1960), p. 31.

¹² *Ibid.*, p. 28.

heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth Him that sent me' (Luke 10:16)....He does not exercise private judgment...For him the words of Christ and the Church form one phrase and connote a single thing....So the Church's preaching has...an absolute validity.¹³

Leaving the authoritative approach of Catholicism, let us consider shortly a typical rationalistic-philosophic approach. F. M. Cornford in his work *From Religion to Philosophy* assesses his own third chapter, stating

We seem able to make out that Philosophy, when she puts aside the finished products of religion and returns to the 'nature of things,' really goes back to that original representation out of which mythology itself has gathered shape. If we now call it 'metaphysical' instead of 'supernatural,' the thing itself has not essentially changed its character. What has changed is, rather, man's attitude towards it, which, from being active and emotional, has become intellectual and speculative. His earlier, emotional reaction gave birth to the symbols of myth, to objects of faith; his new procedure of critical analysis dissects it into concepts, from which it deduces various types of systematic theory.¹⁴

This endeavor to rationally understand religion emotionally derived and interpreted by myth does not forthrightly renounce emotional religion but so weakens it that it must fall before the stronger rationale of a relativistic approach. Ralph T. Flewelling in his *Survival of Western Culture* states,

In the course of about thirty years we have advanced from the affirmation that the most certain of all realities is the atom to the contrary affirmation that the most certain of all certainties is the principle of uncertainty. In all the history of philosophy and scientific thought the world has not been faced by so

¹³Karl Adam, *The Spirit of Catholicism* (Garden City, N. Y.: Doubleday & Co., Inc., 1954), pp. 205, 206.

¹⁴F. M. Cornford, *From Religion to Philosophy* (New York: Harper & Bros., 1957), p. ix of Preface.

complete and so significant a reversal of opinion
since the days of Copernicus.¹⁵

Even the Kierkegaardian dialectic, with its express purpose of undermining the insincerity of the professed Christian, leaves one suspended in mid air. If truth is subjectivity, and if subjectivity puts everything in process and omits the result, then experience itself cannot be satisfying. We have moved in our age to an idealistic subjectivity and to a scientific objectivity. And so, once again the inevitable tension!

MORE POSITIVE TEACHING NEEDED

Without doubt, we must have a more positive teaching about the Being and operative power of God in our world to counteract the relativistic emphases of our time as we see it in naturalistic and materialistic philosophies; Dewey's instrumentalism with his sole faith in the experimental method; Kilpatrick's systematized philosophy of education with its faith in biological evolution and dynamic psychology; Thorndike with his marvelous contributions and tremendous influence, yet believing that Darwin had great influence, so much so as to deprive theological or supernatural causes of their last remnant of power in the mind of scientific man. Even James, with his masterly contribution, never yet superseded, in *The Varieties of Religious Experience*, proceeds on the basis that Darwinian change shakes the foundation of every vested interest of whatever kind.¹⁶ This psychological derivation from experience was not to take the place of revelation, but was aimed to open to men the truth of religion from scientific investigation. Everything has an indeterminate future under this system of change and, as James himself put it, "The lid is thus taken off the universe." His definition of religion as "the feelings, acts and experiences of individual men in their solitude, so far as they apprehend themselves to stand in relation to whatever they may consider the divine,"¹⁷ has related itself not to the God of our fathers

¹⁵Van Til, *op. cit.* (In his review of "Twentieth Century Philosophy" by Ralph T. Flewelling), p. 33.

¹⁶W. H. Kilpatrick, *Education for a Changing Civilization* (New York: MacMillan Co., 1928), p. 44.

¹⁷William James, *The Varieties of Religious Experience* (New York: The New American Library of World Literature, 1958), p. 41.

nor to any branch of institutional Christianity but to "personal religion pure and simple." We welcome the psychological insights of James, the sociological backgrounds of Rauschenbush, and the scientific contributions of a thousand men dedicated to the facts of life. However, we cannot forsake the belief in a supernatural religion even though revelation has suffered a decline due to the tremendous advances of science and the awe of the multitudes. With many assenting to the implicit conclusion that we wait for finalities, even in the religious world, and so on the completion of man's exploration of the physical universe, unbelief has become rampant.

We have come to an impasse between belief and unbelief. Much of the spirit of unbelief has manifested itself through the concept of man's progressive development, and of the correlative belief that everything, including religion, lies in the matrix of a developmental unfolding of individual and social life. Julian Huxley wrote a book which has been recently republished, entitled *Religion Without Revelation*. It is an exposition based upon the evolutionary principle. He says,

Through sense organs and brains, the mind-like potentialities of the world-stuff have been progressively intensified and actualized, in the same sort of way as its electrical properties have been intensified in the electric organs of the torpedo fish or through the agency of human constructions like dynamos.

He has called his thesis "evolutionary humanism," and has expanded his view in a succinct paragraph, asserting that "evolutionary biology has given us a new view, impossible of attainment in any earlier age, of our human destiny. That destiny is to be the agent of the evolutionary process on this planet, the instrument for realizing new possibilities for its future."¹⁸ Charles Darwin, the author of this monumental and age-shaking thesis, as revealed in *Life and Letters of Charles Darwin*, states that "disbelief crept over me at a very slow rate; but was at last complete. The rate was so slow that I felt no distress."¹⁹ The thing which happened in his own life

¹⁸ Julian Huxley, *Religion Without Revelation* (New York: The New American Library, 1957), p. 190.

¹⁹ Francis Darwin, *Life and Letters of Charles Darwin* (New York: D. Appleton & Co., 1897), pp. 277, 278, 282.

has happened to the social order under the influence of his teachings. Although at first he thought the doctrine of evolution compatible with a belief in God, he asserted his own disbelief: "Science has nothing to do with Christ. For myself, I do not believe that there has been any revelation. As for a future life, every man must judge for himself between conflicting vague probabilities."²⁰ The very essence of the seeds of unbelief are here. While commenting on a phase of the argument from design, he counters, "But then arises the doubt, can the mind of man, which has, as I fully believe, been developed from a mind as low as that possessed by the lowest animals, be trusted when it draws such grand conclusions?" Ralph T. Flewelling has also cast in his lot with committed evolutionists. Realizing the weaknesses for proof of the theory, he stated, "If the missing link be forever missing, we shall not miss it. We believe in evolution still. For evolution, the quantum theory now teaches, goes by jumps...."²¹ With Darwin, society descends to agnosticism, or with the Communist world, to atheism.

Seeing the results of these systems of thought, it is well for us to clarify our beliefs in God as Creator whether it be by affirming our belief in the creative fiat in the beginning or by asserting our belief in the interposition of God in theistic evolution. In either case, God is the Creator. The Bible does not say nor enter into detail on how God made man, but simply that He made him from the dust of the ground. It is easy to stretch the table of time to 500,000 years or more, according to varying accounts of scientists, but it is not easy to answer the objection that if such were the case, historical records would naturally have begun far earlier than archaeological finds date them. Above all, we go absolutely counter to Marx, who affirmed that all religious presuppositions were nonsense and to Engels who stated that "in the evolutionary conception of the universe, there is absolutely no room for either a creator or a ruler."²² Their system of atheistic dogmatics must be set aside by a positive statement of spirit-

²⁰ *Ibid.*

²¹ Ralph Tyler Flewelling, *Survival of Western Culture* (New York: Harper & Bros., 1943), p. 288.

²² Henry B. Mayo, *Karl Marx, The Man and His Work* (New York: Oxford University Press, 1960), p. 254.

ual beliefs, clearly made and rationally supported. As a counter-offensive to the Communist revival of The League of the Militant Godless in 1957, Christians must respond to the urgent demands for a revival of the many fellowships of our faith. The Communists have founded a "House of the Atheist" in Odessa and a University of Atheism at Ashkabad, Turkmenistan, and at Leningrad; Christians then must support more whole-heartedly the seminaries and institutions of religion. If they develop more fully their theory of historical materialism, and the Marxian dialectic, we must clarify the teachings of the Word of God. If they continue to elevate Marx and Lenin (although currently down-grading Stalin), then we must lift up Jesus Christ and Him crucified. If they cultivate a new morality which includes hatred of all but the proletariat, then we must reveal a religion of love toward even our enemies. If they cultivate a loyalty to the motherland, to the Party and the Central Committee, then we must engender a greater loyalty and devotion to Christ and His Church.

DOCTRINE IMPORTANT

Due to the systematic indoctrinations of both Communism and Catholicism, it is incumbent upon the Christian church to use every means to instruct her youth in the basic teachings of the plan of salvation, on the person and work of Christ and of the Holy Spirit, thus clarifying the teachings of the Church and giving a proper understanding of the Word of God. The doctrine of Roman Catholicism is that the church is the sole depositum of the grace of Christ and the sole dispensor of His mercies. The doctrine of the Mass and its practice are enforced. The cult of the Virgin Mary, which Emmet McLoughlin believes "is probably the strongest tie holding people to the Catholic Church throughout the world," has been increasingly clarified.²³

To validate their teachings, the Catholics not only have developed the strongest private school system here of any place in the world, but include also two hundred and fifty colleges and universities with 260,000 students, 2,385 parish and diocesan high schools, and five hundred seminaries. They also operate in over four hundred university centers making provision for students in the service of chaplains and

²³McLoughlin, *op. cit.*, p. 83.

foundations. At Bradley University in Peoria, there are two religious courses under the Hillel Foundation, two under Protestant auspices, and seven under the Newman Foundation, although only approximately one-fourth of the student body is Catholic. The program of Catholicism in the early years is "to engrave upon the child's memory the definitions of the important doctrines and sacraments, the language of the commandments, the common prayers and aspirations, and some of the oft-quoted texts from Scripture." Their argument for a separate school is not for the specific time needed for catechetical instruction, but they believe that religion should be the conductor and an integral part of the total educational process. Rev. Geoffrey O'Connell says,

A new civilization and culture are being moulded in America, even as the civilizations and cultures of the older nations in Europe decay. Catholicism in the divine economy must pollenate, permeate, and direct the vast enterprise, and one of its chief agencies must be sound education with principles and goals founded on abiding truth.²⁴

The Confraternity of Christian Doctrine, organized in 1560, was ordered to establish instruction classes throughout the world in 1935 by the Sacred Congregation of the Council which had been authorized by Pope Pius XI to promote religious instruction. This was started as a lay organization and is meant to supplement the school system so as to bring the remainder of the faithful within the teaching ministry of the church.

Christian education must be able in some remarkable way to meet the demands of a great state which has been on the way up for many years. DeToqueville stated over one hundred years ago that there were two great states then developing that would control half of the globe, Russia and the United States. That has come to pass in our day, and it has been accomplished through educational means. George Counts says, "More than any other great state in history, it (Russia) has marshalled all the forces of organized education to achieve its purposes and advance toward its distant apocalyptic goals," and furthermore, "they have employed the full force of education not to maintain the status quo, but to change the course of history and the

²⁴Burns, *op. cit.*, p. 3.

nature of man."²⁵ The fact that they are graduating in Russia three times the number of technicians as graduate in the United States, is not as important as their aim to make a new Soviet man who is dedicated to a revolutionary concept formed first in the minds of such men as Peter Zaichnevsky (1842-96), Peter N. Tkachev (1834-86), and Sergei Nechaiev (1847-83). This teaching is not only carried on through a school program which has recently been strengthened and reorganized, but is enforced by every means of mass communication from infancy to the grave. The entire cultural apparatus conditions the Russian citizen as truly as Pavley did his dogs, giving him one view only and protecting him from all contrary views. Communism has its own gospel of a materialistic world outlook, the laws of social development from the productive forces of the working man, the reactionary nature of capitalism, the class struggle, the proletarian revolution, the building of socialism, the guiding role of the Party, and the ultimate victory of the system throughout the world. It is imperative that we learn how to meet such a system, headed as it is by determined and cruel men who will not turn aside, because they believe they are riding on a tide of dialectical determination which is sure to win.

²⁵George Counts, *The Challenge of Soviet Education* (New York: McGraw Hill Book Co., 1957), p. 4.

Christian Education Is A Family Affair

C. Adrian Heaton

Today millions of people are receiving Christian teaching through the Sunday church school. Thousands of young people are receiving Christian education in Christian colleges. Here they are getting an integration of Christian truth and liberal arts. Great numbers of adults are engaged in education programs studying the Bible, theology, church history and kindred topics. It is still true, however, that the Christian family is the most effective Christian educator.

CHRISTIAN EDUCATION IS A FAMILY AFFAIR

The family is the best Christian educator in spite of the wonderfully built classrooms, splendid specialized curricular materials, and advanced techniques of audio-visual education. Why do we make such an assertion? We believe it is the most effective because:

Teaching at home has a Biblical precedent. Perhaps the greatest passage in the Old Testament Scriptures concerning how religious education is to take place is found in Deuteronomy 6. After giving the great *Shema* in verse four, the Scripture continues, "You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise." A little further in the passage it says, "When your son asks you in time to come, 'What is the meaning of the testimonies and of the statutes and of the ordinances which the Lord our God has commanded you?' then you shall say to your son 'We were Pharaoh's slaves in Egypt; and the Lord brought us out of Egypt with a mighty hand and the Lord showed signs and wonders, great and grievous, against Egypt and against Pharaoh and all his household, before our eyes.'"

Here we discover that the father is to teach the children in the course of daily living and working. Many religious questions will arise in connection with the children's participation in family religious observances. Teaching will be

graded to the age level of the child. It will be done naturally, as the child asks questions.

Home-teaching is found in the New Testament also, both in the practice of the Lord Jesus Christ and in the exhortation of Paul. To the Ephesians, he writes, "Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord."

Through the last two thousand years no better plan of Christian nurture has been devised than that of vital Christian teaching and example within the family unit.

The home is the most effective evangelist. Since the Good News of salvation is news about our Lord Jesus Christ, His life, death and resurrection, the Gospel is best presented through inter-personal relationships. We are saved by the commitment of ourselves to the living Lord. It is a person-to-Person relationship. We come to know Christ best when He is presented to us personally.

In my seminary classes over the years, I have habitually listed on a chalk board many evangelistic methods with children and youth. Ranked according to the degree of inter-personal relationship they provide, the order would be something like this:

- Family
- Camping
- Personal Work
- Sunday School
- Pulpit
- T-V
- Radio
- Tracts

When students were asked, "Which of these methods do you feel were most effective in bringing you to a desire to commit yourself to Jesus Christ?" they tended to rate highest those methods which are most personal. The Christian home always stands at the top of the list as the most effective agency of evangelism. Normally a person makes his public declaration of faith under the guidance of the minister and Sunday school teachers, but the determining factor seems to be the Christian home.

Churches that practice infant baptism generally recognize that one of the strongest factors in the building of the child's character is parental regard for the vows made when the child

was baptized. Churches that practice infant dedication hold to the same belief.

Family teaching provides the finest learning situation. It is within the family that one has long-sustaining relationships with more mature people. It is here that one has the maximum of individual freedom. It is here that love tempers instruction. It is here that the great issues of life are faced. With Christian guidance, these can be faced in the presence of God. Such matters as sickness, unemployment, death, shattered hopes, and guilt are usually faced most deeply within the family circle. It is at these points of need that the Bible and its message of forgiveness, comfort, and assurance must be applied.

The home creates the best environment for forming attitudes. Christian education must seek to teach knowledge, skills, and attitudes. Many of the finest Christian learnings are in this area of attitude. We learn to love God and our fellow men. We learn to hate sin. We learn to approach God gladly in prayer, to enjoy the reading and hearing of the Scripture, to have concern for the lost. But how are attitudes learned?

Attitudes may be acquired (1) by being assimilated from the environment. Probably most of them are learned that way. They may also be learned (2) by careful research and study into the facts surrounding a certain object or activity. They may be learned (3) by a series of emotionally-charged experiences which point in a given direction. (4) Sometimes they are learned by a single traumatic experience, as a catastrophe or an overwhelming joy. Generally speaking, most of our attitudes are acquired by assimilation from the home environment. The intimate relationship between those first disciples and their Lord afforded a family-like setting most fruitful for the acquisition of right Christian attitudes.

The family is the best Christian educator. As an educational institution, it has ample Biblical precedent. It is generally conceded to be the most effective evangelist; for it can provide the finest learning situation for the forming of Christian attitudes.

ACHIEVING CHRISTIAN FAMILY LIFE

If Christian education is achieved best through family living we may rightly ask, "How do we achieve a Christian family?" At the outset it should be clear to us that a Christian family is

not an automatic outcome of the marriage of two Christian individuals. It often happens in our culture that a young couple joined in marriage set up what amounts to a secular home. This occurs because their image of the family may have developed from the secular culture--its novels, juke-box records, movies, street conversation and the like--rather than from the New Testament. Christian families are likely to be the outcome of deep Christian teaching. The elements that go into making a Christian marriage are beautifully stated in Ephesians 5 and 6.

First there is the eternal triangle of the Christian marriage. Paul says, "Be subject to one another out of reverence for Christ" (Eph. 5:21). In other words, the relationship between husband and wife are determined by a prior relationship to Jesus Christ. One may draw a triangle with Christ at the apex and the bride's name at one corner and the groom's name at the other. The closer each of the persons draws to Christ, the closer they will be to each other. The further they are from Christ, the further they are from one another.

In the Christian marriage there will be a profound respect for the individualities of each member of the family. The passage in Ephesians makes it clear that while wives are to be as subject to their husbands as to the Lord, the husband is to love the wife even as Christ loved the church. This text is not a denial of individual rights and privileges, it is an affirmation of a relationship based on love.

Paul writes that children are to obey their parents (Eph. 6:1). He admonishes fathers not to provoke their children to wrath. That is, there is to be a balance between the authority vested in parents and the obligation they have to love and respect the children.

In the Christian family, channels of communication are kept open. Often in our secular culture people lose the ability to communicate the deep things of their hearts and lives. When communication breaks down families begin to drift, a situation that all too often leads to the break-down of the marriage. A brilliant sociologist told the author of this article that the chief function of marriage counselors is to open again the channels of communication which have been broken because of little misunderstandings, feelings of hostility, buried resentments, and the like.

One of the great facts of the Christian life is the indwelling

presence of the Holy Spirit. A special gift of the Spirit is the power to communicate, to reveal oneself. The burst of Christian communication on the day of Pentecost was the work of the Spirit in evangelizing the world. The sure guarantee for Christian communication and fellowship in the home is the abiding presence of the Spirit in the hearts of the home-makers.

The Christian family becomes the center of discipline in love. We have already cited the passage from Ephesians 6 that stresses the disciplinary function of parents and also the safeguard of love. These two must be kept constantly together.

Dr. E. Preston Sharp, Executive Director of Philadelphia's Youth Study Center, says that every home must provide three values for growing children and youth. First, it must provide standards of what is right and wrong. Second, it must provide discipline so that the children learn to maintain the standards. Third, it must provide security or love so that the environment of learning the standards and receiving the discipline becomes acceptable.

The Christian family sets the standards in terms of the moral laws of God. Furthermore, the Christian family maintains discipline because it recognizes that love must function responsibly. Third, it provides the fullest measure of genuine love in a context of consistency of action and teaching.

It should be noted, by the way, that parents who make a pretense of being faultless lose the respect of their children. One of the finest memories of my childhood is seeing my father and mother on their knees confessing to God that they were imperfect and that they needed divine help in rearing me. Parents are respected when they too confess their needs.

Families that regulate themselves in the light of teachings such as these should create circumstances and conditions provocative of sound Christian living.

The Aim of Christian Education

Helen Hubbard

Ralph Waldo Emerson painted a rather vivid word picture of aimlessness when he wrote: "Four snakes gliding up and down a hollow log for no purpose that I could see--not to eat, not for love, but only gliding." Much of life is cursed with lack of purpose. Christian education in many circles is accused of aimlessness, of degenerating to mere activity with nothing happening--simply "gliding up and down a hollow log for no purpose...only gliding"! Could it be that Christian education is not accomplishing what it should accomplish because of a lack of clearly defined purpose? John Dewey says, "Acting with an aim is all one with acting intelligently."¹ If one does not know where he is going he certainly will not know when he has arrived.

Let us examine briefly some of the purposes of religious education. We will consider some of the aims in Catholic and Jewish religious education, as well as a few of those in Protestant Christianity.

Catholic religious education, according to John D. Redden and Francis A. Ryan, Catholic religious education has a two-fold purpose:

(1) To present dogmatically and by appropriate methods, the teachings of the Church concerning the existence of God; the immortality of the soul; the freedom of the will; man's origin and destiny; the fact of man's fallen nature and its consequences, together with the fact of man's redemption by Jesus Christ; man's duties to his Maker, to his neighbor and to himself; the nature and binding obligation of the moral law; the supernatural life of grace which man ought to live; in brief, all the eternal truths of the Catholic religion...

¹John Dewey, *Democracy and Education* (New York: The Macmillan Company, 1923), p. 120.

(2) To center religious education in, and have it revolve around, the personality of Jesus Christ. Thus, religious education becomes a way of life wherein the individual, of his own free will, and in his interior life, adopts Christ as 'the way, the truth, and the life.'²

Jewish religious education. Israel S. Chipkin, in writing about Jewish education in America, says;

Jewish education, like all education, is a progressive process toward self-realization and social salvation. Jewish education, like all religious education, stresses quality, meaning, and destiny in human experience. If education is life, Jewish education has, historically, been a way of life for the individual Jew and for the Jewish community.³

According to Mordecai M. Kaplan, Jewish education must be religious education, otherwise it is meaningless.

Torah...should not be thought of merely as a collection of classic religious texts. Its modern equivalent may well be the sum of all knowledge, viewed as a means to man's salvation. Hence the study of Torah meant the education of the whole man, his intellect, his emotions and his will...All teachings...which prepare the whole man for living his life as a human being to the full, may properly come under the designation of the Torah. By the same token Jews are urged to make the study of the Torah their main occupation, all men, non-Jews as well as Jews, should be urged to make their main aim the study of whatever will help them achieve their destiny as human beings...Jewish education, that fails to extend the young Jew's spiritual perspective and to link his personal life with the life of mankind, is wasted effort.

²John D. Redden and Francis A. Ryan, *A Catholic Philosophy of Education*, (Milwaukee: The Bruce Publishing Company, 1942), p. 197.

³Israel Chipkin, "Jewish Education in America," in *Orientation in Religious Education* edited by P. H. Lotz (Nashville: Abingdon Press, 1950), p. 501.

That explains why Jewish education must be *religious* education. Otherwise it is meaningless, especially in the Diaspora. It has to deal mainly with the promise of a better world, in the upbuilding of which all human beings must share.⁴

"Jewish education is the means by which the Jewish group maintains itself spiritually speaking. As in the case of all other groups, education serves as the means for spiritual renewal," according to Emanuel Gameran, an American Jewish educator.⁵

Observing rather briefly what Catholics and Jewish educators have said about their purposes in religious education, let us now take a look at Protestant Christianity.

Protestant Christianity. George Allen Coe, a spokesman for liberal educators, in writing of the social theory of religious education summed up the aim as the "growth of the young toward and into mature and efficient devotion to the democracy of God, and happy self-realization therein."⁶ Further, in his book *What is Christian Education?*, he concludes,

Christian education is the systematic, critical examination and reconstruction of relations between persons, guided by Jesus' assumption that persons are of infinite worth, and by the hypothesis of the existence of God, the Great Valuer of persons.⁷

Nevin C. Harner says that Christian education "is a reverent attempt to discover the divinely ordained process by which individuals grow toward Christlikeness, and to work with that process."⁸

Harrison Elliott sees Christian education as an education with its orientation in the Christian religion--that orientation

⁴Mordecai M. Kaplan, *The Future of the American Jew* (New York: Macmillan, 1948), p. 486.

⁵Emanuel Gameran, "Jewish Education in the United States," in *Studies in Religious Education*, edited by P. H. Lotz and L. W. Crawford, p. 497.

⁶George A. Coe, *A Social Theory of Religious Education* (New York: Charles Scribner's Sons, 1917), p. 55.

⁷*Ibid.*, *What is Christian Education?* (New York: Charles Scribner's Sons, 1929), p. 296.

⁸Nevin C. Harner, *The Educational Work of the Church* (New York: Abingdon-Cokesbury Press, 1939), p. 20.

requiring full recognition of the "historic origin" and the "continuity of Jesus Christ." He believes the term "Christian" itself implies the centrality of Christ and that His life and teachings are of prime importance. But with this emphasis he states that we cannot be unmindful of what has happened in history and of "historical implications."⁹

Religious education is not an education with a fixed and predetermined content. There is no one true interpretation of the Christian religion which it is its function to transmit. Rather, religious education is an enterprise in which historical experiences and conceptions are utilized in a process by which individuals and groups come to experiences and convictions which are meaningful to them today.⁹

Dr. Harold C. Mason, in a Christian education course at Asbury Theological Seminary gave us his definition of Christian education, setting forth what he considered to be its clear-cut purpose:

Christian education is the activity in which the Bible is taught as the written revelation of Jesus Christ; in which obedience to the Holy Spirit is sought; the ethical standards of the kingdom of God are made known and emphasized; and personalities are nurtured in accordance with the will and mind of Christ.

Dr. Mason stressed the importance of aim for the Christian educator in such a way that for me there has since been a constant alertness for aims set forth by other conservative scholars.

James DeForest Murch states briefly the purpose of Christian education as he sees it: The "fitting of men to live in perfect harmony with the will of God."¹⁰

The great idealistic philosopher Herman H. Horne believes that the purpose of

Christian education is the perfecting of man, in the image of God, as revealed in Christ... The philosophy of Christian education...is supported by one

⁹Harrison S. Elliott, *Can Religious Education be Christian?* (New York: The Macmillan Company, 1940), pp. 309, 310.

¹⁰J. D. Murch, *The Educational Work of the Church* (Cincinnati: The Standard Publishing Company, 1958 ed.), p. 100.

leading type of modern thought and is opposed by all others. It is supported by idealism, which stands in its various forms for the primal reality of mind and personality, for the Infinite Self, for the view that the conflicts and contradictions in human experience have a final solution, that what we now know only partially reveals the truly real, and that the self of man partakes of the nature of the Infinite self.¹¹

"Christian education looks toward ultimate as well as proximate goals," according to Frank E. Gaebelein. He says that the ultimate goals are the knowledge of God, redemption through Christ, and the present possession of eternal life. The proximate goals he sees as adjustment to society, training for creative participation in democratic affairs, and the integration of thought.¹²

In weighing the various aims herein considered, the writer has returned again and again to Dr. Mason's statement of purpose for Christian education. His aim is unified, and yet broad in scope. When broken down it has a fourfold emphasis:

- (1) the Bible is taught as the written revelation of Jesus Christ;
- (2) obedience to the Holy Spirit is sought;
- (3) ethical standards of the kingdom of God are made known and emphasized;
- (4) personalities are nurtured in accordance with the will and mind of Christ.

Let us consider these four phases of Christian education.

The Bible is taught as the written revelation of Jesus Christ. Dr. Mason begins with our source of authority. Here is a vital emphasis on the Bible, the WORD, both *living* and *written*, which must have the place of centrality. True Christian education has no choice in accepting or rejecting the Bible as its life-giving source of truth. It not only contains the Word of God, but it is the Word of God. "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1).

¹¹ Herman H. Horne, *The Philosophy of Christian Education* (New York: Fleming H. Revell Company, 1937), pp. 167f.

¹² Frank E. Gaebelein, *Christian Education in a Democracy* (New York: Oxford University Press, 1951), p. 260.

J. D. Murch supports the emphasis given to Christ and the Bible when he says,

In the Holy Bible, the sourcebook and textbook of this new life, may be found in concrete demonstration the attributes of ideal teaching. There appears the Master Teacher Himself. There may be discovered the complete educational philosophy. There and there only is to be found the nature and content of true education. There is a manual of method which needs no long and laborious experimental development since its techniques are divine.¹³

William C. Bower has no such place for the Word of God. To him it is not the *source book*, but rather a *resource*.

It is obvious that the Bible cannot be restored to a position of vital influence in modern religious life upon the traditional authoritative basis. Undoubtedly biblical research will bring to light new data regarding the documents of the Bible and the social situations out of which these documents arose. The findings may be counted upon to modify many conclusions now generally held among critical scholars . . . The time has come when we must proceed beyond what is known concerning the origin of the Bible to the problem of the utilization of the Bible in modern religious experience. This new problem is fundamentally an educational problem.¹⁴

We have left the ox-cart days, according to Ernest J. Chave, and therefore religious education can no longer look backward for its *message*, methods, or incentives, but must rather find them in the growing present. He says further that "religious education must cease to be the tool of conservatism, indoctrinating immature minds with outgrown ideals and futile customs."¹⁵

Here it might be noted that the largest Sunday schools are found in those churches where Christ and the Bible are the center of the curriculum; while those who have outgrown its

¹³Murch, *op. cit.*, p. 104.

¹⁴William C. Bower, *The Living Bible* (New York: Harper Brothers, 1936), pp. 11, 12.

¹⁵Ernest J. Chave, *A Functional Approach to Religious Education* (Chicago: University of Chicago Press, 1947), pp. 2, 3.

"message, methods, and incentives" are not the "winners" in the field of Christian education. Though many would discard the Bible, or give it only secondary place, Christ's words still remain as our fortress, "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35).

Obedience to the Holy Spirit is sought. First, obedience to the Holy Spirit is sought in salvation.

The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come, And whosoever will, let him take the water of life freely (Rev. 22:17).

"If any man have not the Spirit of Christ, he is none of his" (Rom. 8:9) shows further the work of the Spirit in regeneration. "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption (sonship), whereby we cry, Abba, Father" (Rom. 8:15).

In religious education we may be hitting *a mark*, but are we hitting *the mark* set by our Lord Jesus Christ. He said, "I am come that they might have life, and that they might have it more abundantly" (John 10:10). Christ came in order that, for the *purpose* that, we might have life. We are missing the mark as ambassadors for Christ if we fail to see souls brought into life in Christ Jesus. It may be observed in a number of the purposes that the prime emphasis is on growth. According to the rules of life, there must be a birth before there can be growth.

Christ came that they might have life, and also that "they might have it more abundantly." Obedience to the Holy Spirit is sought further in the matter of Christian perfection. Jesus said, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48). Paul stresses repeatedly the perfect man in Christ Jesus.

When John Wesley was asked what is implied in being a perfect Christian, his reply was a simple one, "The loving God with all your heart, and mind, and soul"¹⁶ (Deut. 6:5).

Thus far we have observed two of the most basic tenets in the purpose of Christian education--the authority of Jesus Christ and the Bible, and a vital saving relation of God revealed in Christ.

¹⁶John Wesley, *A Plain Account of Christian Perfection* (Louisville: Pentecostal Publishing Company, n.d.), p. 9.

The ethical standards of the kingdom of God should also be made known and emphasized. Ethical standards should be taught continually in Christian education. High ethical and moral principles will not save a person, but the importance of early moral training has been likened to a well-laid fire. "Though the careful laying of sticks can in no way produce a flame, yet this kind of preparation causes the fire to burn up more brightly when the spark is kindled outside."¹⁷ Christ's ministry shows a strong emphasis on the instilling of ethical principles and ideals; the focal point of such an emphasis being in the Sermon on the Mount.

J. M. Price lists one of Christ's aims in instructing as that of forming right ideals, and says that in these days when much emphasis is being given to the life-situation approach and to problem solving in teaching, we must not forget the value of implanting divine truths in the pupils' minds and building life ideals. "Major ideals or sentiments are necessary for unifying life" and "ideals are the most powerful impersonal forces in the world for character building."¹⁸ "As a man thinketh in his heart, so is he" (Prov. 23:7).

The last and final aspect of this definition of Christian education deals with nurture in accordance with the will and mind of Christ. The responsibility of the Christian educator has only begun when a soul has come into a personal relationship with the Lord Jesus Christ. He must then be nurtured, trained, and led in the ways of the Lord.

There are numerous areas of nurture and instruction for those now in the fold. The young Christian must be admonished and guided concerning personal worship. He will need to be taught concerning churchmanship and the place of worship and fellowship with those of like precious faith. Promotion of a Christian homelife is an area of great importance, and one often neglected. Christian education must stimulate stewardship and service. The Christian must also be taught to assume responsibility as far as community enrichment and betterment is concerned.

¹⁷ Lois E. LeBar, *Children in the Bible School* (Westwood, N. J.: Fleming H. Revell Company, 1952), pp. 170, 171.

¹⁸ J. M. Price, *Jesus The Teacher* (Nashville: Convention Press, 1954 ed.), p. 31.

Purpose in Christian education is like aim in archery. Do we have an aim, and are we accomplishing it? Is the very heart of our Christian education program the WORD, both living and written? Do we emphasize in practice as well as in theory, obedience to the Holy Spirit in salvation and heart purity? Is the stressing of ethical principles an important part of our aim, and are we concerned with nurturing the child of God? "I am come that they might have life, and that they might have it more abundantly" (John 10:10).

Book Reviews

James D. Robertson, Ph.D., Book Review Editor

The New English Bible: New Testament. Oxford: University Press; Cambridge: University Press, 1961. \$4.95.

While the Revised Standard Version of 1946 and 1952 does not purport to be a new translation, but rather a revision, the New English Bible is a translation, not a revision. It is sponsored by eleven different religious bodies of Great Britain, with C. H. Dodd of Cambridge, one of the world's most respected New Testament scholars, as chairman. While the Revised Standard Version stands between such free paraphrases as that of Phillips on the one hand and the American Standard Version on the other, this version stands between the RSV and a paraphrase. It is not a literal translation in that it does not seek to render the same Greek term always by the same English term. The one who expects to find reflected in the translation the distinctive words of the original will not always find what he seeks. It is rather an idiomatic translation. For example, the translators do not attempt to say a thing as Paul actually said it, but rather to say it as they think he would say it if he were speaking today. While some would say this is taking liberty and is exercising the role of interpreter, its defenders point out that nothing less than this is true translation. They can point also to the popularity of the *Amplified New Testament* and of such a free translation as that of J. B. Phillips, which for a decade was a best-seller among religious books. It means that habits of thought, common in the days of the New Testament, would now be expressed in language characteristic of today. Thus, it is very difficult to draw the line between a free paraphrase and a faithful translation. This volume seeks to be the latter. The fact that it was done by a representative committee of competent scholars inspires an initial confidence in the outcome.

That it is an idiomatic rather than a literal translation may be illustrated in the following random samplings. The RSV

in Matthew 1:18 reads, "Mary had been betrothed to Joseph; before they came together she was found to be with child of the Holy Spirit." The New English Bible reads, "Mary his mother was betrothed to Joseph; before their marriage she found that she was with child by the Holy Spirit." The Hebraism "came together" becomes "marriage." Most would agree that this is an improvement over the more literal translation. In verse 20 of the same chapter, while the older versions say Joseph was about to "put away" Mary, and the RSV says "divorce," the NEB says "the marriage contract set aside quietly." Here again the latter seems preferable. We use the term "divorce" only of couples previously married. Joseph and Mary were betrothed, but not actually married. "Marriage contract" best expresses betrothal, an institution for which we have no modern equivalent.

In many instances the NEB is a more faithful rendering of the original. It seems likely that those who have studied the Greek sentences with which the Epistle to the Hebrews is introduced will applaud the rendering in the New English Bible. Verse 3 reads, "The Son, who is the effulgence of God's splendor, and the stamp of God's very being, and sustains the universe by His word of power." This seems superior to all previous versions--superior because more accurate without being any less literal. It also has a higher Christology. The "effulgence of God's splendor" bespeaks a more intimate relation to God than the RSV--"He reflects the glory of God." The manner in which these revisers work may be illustrated in another classic passage. Instead of "having the mind of Christ" in Philippians 2:5, the NEB reads "let your bearing towards one another arise out of your life in Christ Jesus." The language of Philippians 2:15 is a bit too strong. Here it appears as "Show yourselves...faultless children of God." The $\delta\mu\omega\mu\alpha$ means "without blemish" (as of sacrificial victims) or "blameless." No one can be faultless; at most he can be blameless in the Biblical sense. (The RSV "without blemish" is preferable to the KJV "without rebuke.")

Every reader and reviewer of the new version, like other versions, will find that some features please him while others do not. In Matthew 5:48, while nearly all versions render the term $\tau\acute{e}\lambda\epsilon\iota\omega\zeta$ by the term "perfect," the NEB says, "Be all goodness, just as your Heavenly Father is all good." Here the revisers apparently feel, with some justification, that "all

goodness" is more in line with the context than what is connoted by the modern term "perfect." Nevertheless it weakens and obscures the ringing challenge of Jesus. Often Jesus' words must have been provocative, even to His own contemporaries. We do not need modern translations that will accommodate Jesus' words too much to our concepts of propriety. The παράκλητος of John 14:16, rendered "Comforter" in the older versions and "Counselor" in the RSV, now becomes the "Advocate." In I John 2:1 the same term becomes a paraphrase: "We have one to plead our cause," with the term "Advocate" as a footnote. "Advocate" is probably the one English term which best expresses this Greek word. Matthew 5:6 appears to have fared badly in this translation. It reads, "How blessed are those who hunger and thirst to see right prevail; they shall be satisfied." The marginal reading has it, "To do what is right." Neither does justice to the strong Greek term δικαιοσύνη, properly rendered "righteousness." This translation takes hungering and thirsting out of the realm of personal rectitude into a concern for social justice. It is more interpretation than translation. Several occurrences of the term ἀγιάζω which were translated "sanctify" in the ASV, and also in the 1952 edition of the RSV, in this version become "consecrate." Surely not an improvement.

One difficulty with this or any other free translation is the fact that different terms or phrases of the original are not always recognizable in the translation. This makes it more difficult to follow through in word studies or idea studies. The great advantage, of course, is that it makes greater use of the context to make a more intelligible sentence. This certain fluidity makes for freshness and often is arresting. There surely is need today for a real idiomatic translation that is representative and responsible. The success of several free translations in recent times attests the public appreciation of these renditions. The New English Bible then bridges the gap between the relatively conservative RSV and these new modern translations and paraphrases. The serious student who seeks in an English version the literal rendering of the original will still use the KJV or the American and English Standard Version. The reader who desires something more contemporary than the RSV will welcome this new version. For the non-specialist who reads the Bible for information and inspiration, and for the many who read little or nothing in the standard

versions, this new translation may prove to be the most effective available. Our English friends are to be congratulated for this exacting labor. This, like any other version, must be judged in the light of time. It seems, however, to the present reviewer, that its merits outweigh its defects, and that when the complete Bible is presented to the public, it will have justified the labor put forth as being a most useful and responsible translation into contemporary English.

George A. Turner

George Fox and the Quakers., by Henry Van Etten. New York: Harper and Brothers, 1959. 191 pages. \$1.25.

The development of Quakerism in the England of the seventeenth century provides an interesting subject for any writer. Henry Van Etten, for years associated with the Friends Centre in Paris, has done a better-than-usual piece of work in recapturing the spirit and atmosphere of the time, and of chronicling the work of George Fox and the early Friends who gathered about him. Over half of this small Torchbook is devoted to Fox' spiritual pilgrimage, and to the movement which arose as he came into personal relation with the living Christ. The entire book is illustrated by photos, reproductions of significant documents, and other designs of woodcut-type. It is unique in its ability to re-create the scenes in the midst of which the Society of Friends developed.

Mr. Van Etten dwells in the briefest fashion with the Period of Quietism and treats the nineteenth century by means of a series of brief biographical sketches. He makes an important contribution in his survey of the influence of the two Frenchmen, Antoine Benezet and Stephen Grellet, whose influence receives rather larger treatment than is customary in a volume of this type. While the author prefers the "Friends Centre" form of Quakerism to the Evangelical form which it has assumed in the United States west of the Allegheny Mountains, he seeks to be fair to the "pastoral" type into which the Friends Church has developed. The final thirty pages are devoted to a well-selected anthology of Quaker writings, to which is added a valuable chronological table.

This volume is one in a series of "Men of Wisdom Books" of which eight have appeared and of which others are projected.

This one will serve to give the busy reader an intimate glance into the rise of the Religious Society of Friends. The picture which it affords is a good one, provided it be borne in mind that there is a vast sector of today's Quakerism which is evangelistic and missionary. Much which Mr. Van Etten describes of today's Quakerism pertains primarily to the more liberal and socially-oriented minority of the people who call themselves Friends.

Harold B. Kuhn

Trumpet of Salvation: The Story of William and Catherine Booth, by Norman Eugene Nygaard. Grand Rapids: Zondervan, 1961. 180 pages. \$2.50.

Trumpet of Salvation is a very apt title for this fascinating biographical novel about William and Catherine Booth. It seemed prophetic of Booth's larger ministry that in his early youth he should preach on the street and persuade some of the poor, unlettered, unchurched folk to come into his church one Sunday morning only to find that they were offensive to the respectable church members. One is singularly reminded of John Wesley's outreach to the masses outside the pale of the church of the preceding century.

Little did Booth or his courageous Catherine know as they battled against poverty, misunderstanding, and recurring hardships that some day the results of their arduous labors would literally encircle the globe, and that year by year tens of thousands of the most degraded sinners would be changed to holy men and women. Before the whole story was told, Booth was to be buffeted and beaten by publicans, criticized and courted by religious leaders, honored by statesmen, and sought after in many parts of the world. Entwined in all this adventure is the charming love story of a pair whose mutual devotion and loyalty enabled them to weather the storms of life until "death did them part."

Out of a wealth of material on the lives of these two and the history of the Salvation Army, the author has written a story which whets the reader's appetite for more. Norman Nygaard is a Presbyterian minister, and is working on a series of biographical novels featuring great characters of church history. Previously he has written *Tempest Over Scotland* (John

Knox). *Bishop on Horseback* (Francis Asbury) is due for publication in 1962. Through these books Nygaard is extending his ministry to the church at large. They will have wide appeal to the average reader. Pastors would do well to get them into the hands of their laity.

Susan Schultz

Life in the Son, by Robert Shank. Springfield, Mo. Westcott Publishers, 1960. 380 pages. \$4.95.

Two men in the Old Testament were labelled "troublers" in Israel, but for very different reasons. Achan transgressed the plainly-uttered Word of God and brought his nation under judgment because of it. For this, Achan was called a troubler and was stoned for it (Joshua 7:25). Elijah prayed and there was a three-year drought in Israel. Because of that judgment from God, King Ahab called Elijah a troubler in Israel (I Kings 18:17). Achan was a wicked man troubling a righteous nation; Elijah was a righteous man troubling a wicked nation.

To several, no doubt, Robert Shank will be looked upon as a "troubler" in the Church, the Israel of God. In his book, *Life in the Son*, he has reopened the case concerning "the doctrine of the perseverance of the saints." This book will be a troubler to those who hold the view that once a believer in Christ is saved he is unconditionally saved forever. The author shows that the real question to be faced and answered is not, Is a believer eternally secure in Christ? but "What constitutes a real believer?"

As one reads the book, watching this young scholar (a second-generation minister of the Southern Baptist denomination) at work in careful exegesis, sane exposition, and solid reasoning, he cannot but re-evaluate his own position on this phase of Biblical theology and Christian experience. Shank has established beyond question the fact that a believer is secure as long as he remains in Christ. But he likewise shows that there ever remains for the believer during this life the possibility of one's becoming an unbeliever--a disciple fallen from grace.

Here is polemics on a high level. The author does not attack individuals to question and downgrade their Christian character in order to establish his position. Rather he examines at first hand the foundations of the currently popular

doctrine of "once in grace always in grace," coming to grips with both the "proof texts" and "the arguments from analogy" of those advocating this position, and then laying out in a very satisfying manner those exegetical evidences for a position which he believes is soundly Biblical.

The rating which this penetrating study has received from scholars with dissimilar theological backgrounds indicates the high, non-sectarian level on which the author has kept his treatise. This is the type of research and writing that must be done in the field of Biblical theology if anything like a sound "ecumenical theology" is ever to be achieved.

For a professor in Southern Baptist Theological Seminary to rank this book as one that might prove "to be one of the most important books ever written," and for a professor in the Nazarene Theological Seminary to esteem it the greatest book of a decade, is to say in no uncertain terms that we have available to us "a book to be reckoned with by all serious students of the Bible."

While this reviewer regrets that Mr. Shank did not better understand the Wesleyan interpretation of the New Testament doctrine of sin and sanctification, yet he rejoices to learn directly from the author that the second edition of *Life in the Son* will correct this defect, and place modern Wesleyan believers in a fairer, truer light.

Here is a scholarly production on an issue about which no Christian can afford to be indifferent. It should be read by every minister and teacher of the Word, and as widely among the laity as possible. While not agreeing with Mr. Shank in every detail of his exegesis--such as his view of the originally-intended teaching of I John 1:5-10--yet I can with hearty enthusiasm recommend this book for serious and repeated study. The author's style and the publisher's format, along with the momentous truth here treated, will make the book fascinating reading.

Delbert R. Rose

Thirty Years with the Silent Billion, by Frank C. Laubach. Westwood, N. J.: Fleming H. Revell Co., 1960. 383 pages. \$3.95.

The struggle against illiteracy which has been for so long

associated with the name of Frank C. Laubach has at last come to literary expression by the hand of the hero himself. Here is a man who saw, a generation ago, that the day of non-literate societies was past. He saw, further, that dictatorships were more keenly aware of the value of a literate public than were the slowly-developing free societies of Asia. Recognizing the problems which the use of reading and writing would produce in the societies into which this use came for the first time, Dr. Laubach sought to balance the development of simplified techniques for reducing languages to written form, with a challenge to the Christian church to give the new literates something wholesome to read.

The chapter under title: "1930-34: the "Each One Teach One' Idea Spreads" gives much of the inner workings of Dr. Laubach's program. The campaign for literacy became a *mission*; the ability to read became a high achievement. It was in the Philippines that the crusade for literacy took shape. But if so, it was in India that the Laubach method was elaborated. Facing there languages vastly different from the relatively simple Moro language of the Philippines, he found a way by which symbols for aspirated consonants and less simple vowel structures could be impressed upon the mind of the learner by association with pictures.

The volume takes us with Dr. Laubach around the world: to India for repeated journeys, to Africa, to Latin America, to Korea, to Malaya, to the Moslem World of the Middle East. And throughout the journey, we sense that we travel with a man whose heart is as big as the world, and whose compassion for mankind knows no boundaries. Not only so, but we go with a man who is racing against time. He is alert to see the significance of what is happening about him. He is too busy with the task in hand to be diverted by side issues. He sees that growing literacy must be paralleled by a growing availability of something worth reading. He sees that the population explosion is here, and that the releasing of its pressures depend, in part at least, upon a literate world-population.

This is a thrilling story. As Dr. Laubach points out, it is an unfinished one; his book is "a book without an ending." Some readers may feel that at times the author is too concessive in his approach to other religions. Some statements, taken by themselves, might seem so. But one needs to remember that Dr. Laubach is a man who is continually under-

taking what seemed to most a few years ago the impossible. He seeks to become "all things to all men" but underlying this is his heart's passion "to save some." His work is one of the living chapters in the annals of the heroic.

Harold B. Kuhn

They Found the Secret, by V. Raymond Edman. Grand Rapids: Zondervans, 1960. 159 pages. \$2.50.

In practical, non-theological language, Dr. Edman has set forth the deeper life as a vital reality to be experienced. There is no argument in the book. There are simply twenty brief biographies that graphically witness to the change wrought in the life of a believer when he abandons himself wholly to God. A personal epilogue and fitting conclusion bring together the impact of the volume.

The beauty of the book is in its diversity. There is the "exchanged life" of J. Hudson Taylor, "the cleansed life" of Brengle, "the unchained life" of John Bunyan, "the powerful life" of Finney, and the "holy life" of J. A. Wood. Here are "Praying Hyde," buoyant Eugenia Price, disciplined A. J. Gordon, overflowing Frances Havergal, victorious Trumbull, yielded Walter L. Wilson, and others, who found the secret of power, effectiveness, and satisfaction as they launched out into the fulness of God's love and grace.

Before entering into the "deeper experience" each expressed deep dissatisfaction with their Christian lives, though they were certain that they had been truly converted. In some cases this unhappiness amounted almost to despondency. Then each came to a definite crisis in his experience. The life that followed, however variously expressed according to the individuality of the person, was life in the Spirit.

Some might say that there is nothing new in the pattern, that it is Wesley's old discovery of the life of holiness. That is no doubt true. But the diverse expression, readable style, and fresh language of the heart, are bound to gain a hearing from ears that have become dull to the oft-repeated Wesleyan manner of expressing it. So here is another book to put in the hands of hungry Christians. It will not only increase their longing for heart holiness, but will point the way. In a concise style, rich in current illustrations, Dr. Edman speaks to the heart

with what may be called a new edition of "Deeper Experiences of Famous Christians" (Compare Lawson's book by this title).

Wilber T. Dayton

Baker's Textual and Topical Filing System, by Neal Punt. Grand Rapids: Baker Book House, 1960. 2000 reference spaces. \$19.95.

This one-volume filing system provides for the organization of all the material in a minister's library and filing cabinet by means of one complete index. A Textual Index lists every book, chapter, and verse in the Bible. A Topical Index lists thousands of familiar topics, allowing space for inserting additional topics of one's own choosing. Most of the large volume is comprised of the 2,000 ample-sized reference spaces, each numbered from 1 to 2000. Each of these spaces is assigned to the topics and texts that are found in the Topical and Textual Indexes.

If simplicity of understanding and of operation are major considerations in a filing system, this one qualifies. Duplicate entries are presented by means of a cross-referenced index. The volume should serve a lifetime; not only because of its expandability but because of the durable quality of its paper and binding.

James D. Robertson

The Theology of the Major Sects, by John H. Gerstner. Grand Rapids: Baker Book House, 1960. 206 pages. \$3.95.

The professor of Church History and Government at Pittsburgh Theological Seminary, John H. Gerstner, has done the Protestant church a genuine service in authoring this volume on "the major sects" in America. The book's special merits include its organization of materials so as to make it a ready-reference volume for the busy pastor, religious counselor, Sunday School teacher, and studious layman. Written in semi-popular style, yet based on reliable sources, this book gives the reader quick access to the basic beliefs behind Seventh-day Adventism, Jehovah's Witnesses, Mormonism, Liberalism, New Thought, Christian Science, Spiritualism, and Theosophy.

In the concluding chapter, unrelated in design to the rest of the study, is the author's assessment of the various "faith healing" movements in our time.

The *raison d' etre* of this book is twofold: first, it is theological rather than historical and biographical; and second, it is comparative so as to provide a handbook for ready reference. In the appendixes the author summarizes "the basic tenets of traditional Christianity" as a background against which to see "the vagaries of the sectarian theology" (p. 12). In comparative tables and charts, the likenesses and differences between the sects and traditional Christianity are clearly and concisely presented. Many will find the "glossary" on some of the distinctive terms of these sects a very helpful feature. The classified bibliography could easily serve as a guide to more intensive study of the major sects.

Dr. Gerstner has pointed out that the "chaos of the cults" is a sombre study in rebellion" (p. 69). The founders of Mormonism, Christian Science, Jehovah's Witnesses, Liberalism, and, in part, Seventh-day Adventism, along with some others, rebelled against "Calvinism" (the Reformed Faith) and founded these sects or cults--doubtless to satisfy some of their religious aspirations. But could not some of that "turning away" have been engendered by a false formulation, at certain points, of the Christian faith? This reviewer wonders if the Reformed Faith's insistence upon the transmission of Adamic *guilt*, unconditional election, predestination (of the Genevan stamp), irresistible grace, and non-forfeitable salvation did not provoke a justifiable rebellion. The unfortunate thing, however, was that those "founders" and their followers rebelled against much of the truth in the Calvinistic system as well as against those emphases which are not necessarily inherent in Biblical Christianity. This book ought to serve as a warning to evangelicals that over-statement of Biblical teachings can be very damaging.

While recognizing the scholarly strength of the volume, this reviewer regrets to find the author failing to distinguish between the "holiness preacher" of the Oral Roberts type and the teacher of Biblical holiness as found in historic Methodism and in the Wesleyan, but non-pentecostal, bodies in America.

In the light of its intended purpose--to serve as a practical handbook on the theology of the major sects in America--this

book is to be strongly commended for its accuracy, brevity and comprehensiveness.

Delbert R. Rose

Reasons for Faith, by John H. Gerstner. New York: Harpers, 1960. 245 pages. \$4.00.

It is a rare ability, and one possessed by few in our generation, to express vigorous apologetic themes in a simple and appealing manner. Professor Gerstner of Pittsburgh Theological Seminary expresses this ability in one of the most appealing volumes of its kind written in our generation. *Reasons for Faith* is a disarming volume: the Introduction expresses the elements in today's mentality which produce an openness to religious faith, an openness which was scarcely discernible two decades ago. And it is into the vacuum which characterizes the mentality of much of our society that our author seeks to project a series of carefully-stated "Reasons" for considering again the basics of historic Christian faith.

Starting with the native curiosity of man for clues to the meaning of the world about him, Professor Gerstner proposes such approaches as these: The Theistic Argument, The Bible as the Revelation of God, Biblical Miracles, Biblical Prophecy, Biblical Archaeology, The Uniqueness and Superiority of the Christian Religion, The Influence of Christianity, The Argument from Experience, and The Witness of the Martyrs. He devotes a section to the major objections which the modern mind raises, almost as an instinctive, and certainly as a defensive, gesture when Christianity is mentioned. Among these are: Objections from Evolution and Anthropology, Objections from Biblical Criticism, and Objections from the Shortcomings of the Church.

In his Conclusion, which is almost tantalizingly short, he appeals to the pragmatic test, and challenges the mind of the reader to take himself, honestly and fearlessly, into the laboratory, and to put the considerations mentioned above to the test "in the crucible of one's soul." While the appeal of the body of the work is to the thinking mind, our author recognizes that the heart has its reasons of which the mind is not always aware. Yet this is no blind challenge to some sort of irrational faith. Rather, it represents an effort, based upon a

careful attempt to take the reader over ground which is intellectually appealing, to bring him at last to a willingness to pursue a path marked out by a "willing to do God's will."

No review can do justice to the manner in which Professor Gerstner has made long-standing arguments to be currently appealing. He has an admirable ability to slip up along the blind side of his reader, and to hold him still while, in a totally winsome way, he presents a strong case for historic Christian Faith. The author speaks from a position of personal strength, and his own faith is contagious. His work should give a new impetus to apologetics, combining as it does the traditional with the contemporary. The searchings of an honest seeker ought to find a large measure of satisfaction through a careful reading of this well-documented, closely reasoned volume.

Harold B. Kuhn

Patterns for Preaching, by Harry C. Mark. Grand Rapids: Zondervans, 1959. 183 pages. \$2.95.

To the man who would promote variety of pattern in his preaching, this book should be helpful. If a text is to inspire his message, our preacher may follow one of the twenty-one patterns here explained and illustrated. Likewise, a variety of blueprints are at his disposal for treating the topical and the expository sermon. Although this reviewer was puzzled by labels given to some of the pattern-types, the book succeeds in alerting us to the wide variety of approach in Biblical preaching.

James D. Robertson

Lenten - Easter Sourcebook, Charles L. Wallis, ed. Nashville: Abingdon Press, 1961. 224 pages. \$2.95.

This book is basically an anthology of 475 distinct paragraphs and poems relating to the Lenten season.

Although other centuries have not been neglected, the compiler has drawn largely from the writings of contemporaries: men like George Buttrick, Louis Evans, Herbert Farmer, Leslie Weatherhead, and James S. Stewart. Materials are chronologically arranged according to the events of the Passion.

A section of the book deals with the personalities of the Passion. One hundred Lenten topics, with appropriate texts, are furnished, along with suggested themes for a series of Lenten messages. The hard-pressed minister should here find a rich variety of ideas to stimulate his thinking on Lent and Easter.

James D. Robertson

The Voice of Authority, by George W. Marston. Philadelphia: Presbyterian and Reformed Publishing Co., 1960. 110 pages. \$2.00.

This volume seeks to survey the alternate views which are current with respect to the source of religious authority, and to evaluate them in the light of the position of historic Christian orthodoxy. The author surveys the views of authority proposed by humanists, agnostics and irrationalists, seeking to discover why they come to the conclusions which they reach. His solution to this question is set in the following terms: only by accepting certain paradoxes can one arrive at a Christian view of authority. These paradoxes are: the doctrine of the trinity, the dual nature of Christ, and the dualism of "a limited atonement and sincere offering of salvation to all."

The strong points of this work are: its recognition that the Christian Faith involves some impenetrable mysteries, its high Christology, its rejection of irrationalism, and its disciplined appeal to the questions of the supernatural in general and miracles in particular. From the point of view of those in the Arminian tradition, its weakness is its insistence upon a limited atonement, and its attempt to reconcile the implications of this with a sincere offer of salvation to all men.

Harold B. Kuhn

In the Twilight of Western Thought, by Herman Dooyeweerd. Philadelphia: Presbyterian and Reformed Publishing Co., 1960. 195 pages. \$3.50.

The question of the relevance of Christian presuppositions to any system of philosophy has been raised anew, this time by a professor of the Philosophy of Law at the Free University of Amsterdam. Herman Dooyeweerd has set forth his system,

which he calls "The Philosophy of the Cosmonomic Idea" in his four-volume work, *A New Critique of Theoretical Thought*. The work under review here is an attempt at a popular application of his major theses to the current situation of philosophy in the West.

Dr. Dooyeweerd's basic criticism is levelled against the possibility that philosophy can do its work in an autonomous fashion: that it can develop any truly critical form without the aid of Christian presuppositions. The major thrust of his work is directed against the anthropocentrism of Kant, in which the major concerns of the religious life were transformed into purely humanistic categories. The same attempt was made by Descartes, Hobbes, and Leibnitz.

Western thought is seen by our author as having departed from the firm base in Holy Scripture--a base which appears to him to be far more secure than any which can be found in the natural light of human reason. The rationalistic concept of man has broken down; the spiritual distress of modern man has found its most poignant expression in Existentialism, which seeks to explore the human situation apart from spiritual concerns. Professor Dooyeweerd would call modern man to take into consideration once more that which he has forgotten--to his distress and perplexity.

Harold B. Kuhn

The Witness of the Spirit, by Bernard Ramm. Grand Rapids: Eerdmans, 1959. 140 pages. \$3.00.

Bernard Ramm has sounded a note that is of the utmost significance to Biblical and theological thinking in our time. Behind so many questions that divide Christianity is the question of authority. And at the root of this matter is the question of revelation. How did God produce the original revelation and what does He do to provide certainty today?

This brings Dr. Ramm to the doctrine of the "testimonium" or the witness of the Spirit. Along with the external witness of the written Word, God gives the internal witness of the Spirit to the truthfulness of the inspired account. This witness takes the reader beyond human probability to divine certainty. What the darkened intellect or hardened heart could not do for itself, the Holy Spirit does in a quickening and restorative act which enables man to grasp the truth of God. "What the Father

speaks the Son mediates, and what the Son mediates is actually spoken into the ear by the Holy Spirit."

In the early part of the work, the doctrine is traced to Calvin and Luther. Some of the development seems at first more relevant to the Calvinian system of interpretation of theology. But soon the broader implications become more evident. It becomes clear that the work of the Holy Spirit is fundamental to all Christian certainty whether in the acceptance of Scripture or in the assured application of truth to personal life. The difference between faith and unbelief is traced to the "testimonium." In the light of this, it is easier to understand why some learned men disbelieve while less informed ones receive the gospel to the salvation of their souls.

Here is found the true bulwark of Protestantism--not in Scripture alone but in Scripture and in the "testimonium." Here also is the answer to rationalism and to religious liberalism. At this point comes a certainty that unaided reason misses. And in the broader historical view of the "testimonium" comes a fuller approach to revelation than is usually enjoyed by traditional fundamentalism. The continuing work of the Holy Spirit governs and corrects the use made of the Scriptures, thus giving both a subjective and an objective witness to the truth of God.

This book is not easy reading. But it is important. Its central message readily serves all camps of Protestant theology. Properly digested and used, the theme of the book could mean the rescuing of Protestantism from its drift, the settling of the major controversy between liberals and conservatives, and a new vitality and effectiveness to all true witnesses to the gospel of Christ. Here the divine voice is highlighted in an intelligible manner.

Wilber T. Dayton

Biblical Theology of the New Testament, by Charles Caldwell Ryrie. Chicago: Moody Press, 1959. 384 pages.

The revival in Biblical theology is still a dominate feature of the times. Judaism, Catholicism and Protestantism are all engaged in it. Within conservative Protestant circles the volume here reviewed is having wide circulation. It was an Evangelical Book Club selection shortly after its publication.

Formerly of the faculty of Dallas Theological Seminary but now president of Philadelphia College of the Bible, Dr. C. C. Ryrie has brought to his writing task an intensive academic training in Biblical studies and a decade or more of teaching Biblical theology in the classroom. He holds the Doctor of Theology degree from Dallas Theological Seminary and the Doctor of Philosophy degree from the University of Edinburgh, Scotland.

In a well-ordered manner the author presents his findings in New Testament theology under these headings: Synoptic Theology, The Theology of Acts, of James, of Paul, of Hebrews, of Peter and Jude, and of John. Each division is opened with a brief introduction to the New-Testament books involved and a consideration of the bearing of introductory data on the theological viewpoint presented. The theological section is carefully outlined and supported by Biblical and scholarly references.

In an appealing format and decisive style the author has presented his view of New Testament teachings from a Calvinistic and dispensational approach. His dispensational structure of thought is especially reflected in his treatment of the Gospel of Matthew, the Kingdom concept, and the pre-tribulation rapture of the Church.

Perhaps the least convincing portions of the volume are found in those sections dealing with the writer's interpretation of divine sovereignty, of the conditions for salvation, and of security. To avoid anything resembling "salvation by works" Dr. Ryrie has gone so far as to claim that faith is a synonym for repentance. He holds that repentance "as preached by the apostles was not a prerequisite to, or a consequence of, salvation but was actually the act of faith in Jesus Christ which brought salvation to the one who repented" (p. 117). Wesley and his spiritual sons have held that the Scriptures teach that repentance is the condition for faith as much as faith is the condition for salvation.

For an overall view of progressive revelation in the New Testament, with many keen insights into particular passages along the way, for its solid dependence upon the trustworthiness of Scriptural record, and its scholarly exaltation of Jesus Christ, one can turn to this volume with deep gratitude.

Delbert R. Rose

Three Aspects of the Cross, by Theodore A. Hegre. Minneapolis: Bethany Fellowship, Inc., 1960. 276 pages. \$2.75.

From a source not too widely known to American churchmen comes this attractively-printed volume. Its author is the president of the Bethany Fellowship and principal of the Bethany Fellowship Missionary Training Center in Minneapolis, Minnesota. Well-known to some for his deeper-life and missionary ministry, Theodore A. Hegre writes as one who is consumed with a passion to see New-Testament Christianity translated into everyday living. Writing from a firsthand reading of the Word of God and from the insights of a personal Pentecost, the author is unwilling to allow professed Christians to by-pass the claims of God for a fully sanctified, Spirit-filled life. In a style and vocabulary that is understandable to the thinking layman, this book sets forth God's provision in Christ's death for our free justification, our full sanctification, and our daily victory.

The discerning reader will detect that at times the author holds limited views of Biblical concepts such as "nature," "flesh," "mind," and then overreaches the New-Testament teaching on the subject of bodily healing. Some might rightly question his view that the *evidence* of being baptized with the Holy Spirit is endowment with those gifts of the Spirit enumerated in I Corinthians 12 through 14. This seems to contradict the teaching in I Corinthians 13 that one might possess one or more of the gifts of the Spirit without having the fulness of divine love which is always the accompaniment of being baptized with the Holy Spirit.

To read this book is to sense that the writer is impelled to exalt the adequacy of Christ for the whole man and the whole of mankind.

Delbert R. Rose

Principles of Biblical Hermeneutics, by J. Edwin Hartill. Grand Rapids: Zondervans, 1947, 1960. 123 pages. \$3.50.

This popular volume, now reprinted, consists of twenty-four chapters, each one dealing with a different principle of Biblical interpretation. Included are such topics as The Dispensational Principle, The Typical Principle, The Repetition Principle, The Numerical Principle, The Christo-Centric

Principle, and The Double Reference Principle. It is pre-eminently the book of the Bible teacher. Indeed it has the appearance of the lectures of a Bible professor. Its author is professor of Bible at Northwestern College, Minneapolis, Minnesota. The volume represents a remarkable amount of careful work, not only describing principles but illustrating them with specific Scriptural passages. The work is concise, and organized in such a manner that one can easily turn to the interpretative principle on which guidance is sought. One of the more important chapters deals with the interpretation of Biblical types. These types are defined, classified, interpreted, and illustrated. Among them are the Passover Lamb (I Cor. 5:7); the brazen serpent (John 3:14); leprosy; Jacob's ladder (John 1:51); manna (John 6:30); and some more unusual ones such as Cities of Refuge, which the author thinks lies behind the language of Hebrews 6:18. The whole is presented in outline form with a minimum of discussion. This arrangement has the advantages of conciseness and organization; the disadvantage is the lack of explanatory connecting ideas.

The presentation tends to be affirmative and sometimes dogmatic. Alternate points of view are seldom presented. Problems are seldom discussed. The presentation is largely factual, leaving room for much interpretation on the part of the reader. The general point of view is dispensational and pre-millennial. One section of the book indicates passages in which Christ is seen in every book of the Old Testament. The matter of Christian numbers is dealt with rather thoroughly. Each number is given its spiritual significance, with an illustrative Biblical example. The volume is what one would expect to find in many Bible schools. The fact that it is in its tenth printing suggests its past wide-spread usage. While not everything in the book is convincing, the book may be used with profit by those interested in a presentation of the Bible.

George A. Turner

The Epistle to the Hebrews, by H. Orton Wiley. Kansas City, Mo.: Beacon Hill Press, 1959. 438 pages. \$4.95.

The eminent commentator Adam Clarke declared that "The Epistle to the Hebrews is by far the most important and useful of all the apostolic writings: all the doctrines of the Gospel

are in it...It is not only the sum of the *Gospel*: but the sum and completion of the *Law*, of which it is also the most beautiful and luminous comment." Convinced of the truth of Clarke's claim for the Epistle to the Hebrews, H. Orton Wiley has given the ripest years of his study to the production of this timely volume on this timeless Epistle.

In Dr. Wiley's writings we recognize a senior in the "school of Christ" at work teaching others "the deep things of the Spirit of God." Wiley is more than an expositor. He is an experient of what he writes, having been nourished on "the strong meat" of the Word; for early in life he found the Way into "the Holiest of All" through the blood of Jesus (Heb. 10:19ff). He characterizes this volume as "an interpretation of the Epistle from the viewpoint of the Biblical standard of Christian experience, with documentary notes kept at a minimum" (p. 7).

Both scholarly and spiritual maturity are in evidence throughout the book. While devoting considerable attention to important word-study and careful exegesis, the author always moves on to the level of exposition. Although not an exhaustive treatment of every portion of the Epistle, this exposition does handle most of the basic problems with which studious readers are apt to be seeking solutions.

Wiley devotes one chapter to each chapter of the Epistle, with the inner progression and unity of this massive Bible book ever kept before the reader. Our author could have strengthened his work for some by having included not only a full bibliography of the important works consulted but also more data, such as specific pages, for some of those sources mentioned either in the text or the footnotes.

This book is a "must" for those of the Wesleyan persuasion who want to examine afresh the Biblical foundations for their experience of full salvation. As Dr. Wiley has already shown in his standard three-volume work on *Christian Theology*, "Christian Perfection" is here found to be "the King's Highway" in holy writ, rather than a by-path for an over-zealous few. The trained Bible student as well as the studious layman will find this book another splendid illustration of how well the sanctuary and the study fit together, of how wondrously compatible are the diligence of the scholar and the devotion of a saint.

Delbert R. Rose

Images of the Church in the New Testament, by Paul S. Minear. Philadelphia: The Westminster Press, 1960. 294 pages. \$3.95.

This volume on New Testament theology concerns itself with the manner in which New Testament writers thought and spoke about the Church. In pursuit of this objective the author, formerly on the faculty of Andover-Newton Theological School, and now on the staff of the Yale Divinity School, treats almost one-hundred different facets of the New Testament teaching concerning the Church. The volume is basically a study of words and phrases related to the nature of the Church. The author has divided these into minor and major categories. Among the minor analogies applied to the Church in the New Testament are such phrases as "salt of the earth," "the table of the Lord," "the cup of the Lord," "branches of the vine," "God's building," "The Bride of Christ," "citizens," and "the dispersion." Major concepts used to define the nature of the Church include "the fellowship of the faithful," "the body of Christ," and "the people of God."

The study is an inductive one in which much of the entire panorama of New Testament teaching on ecclesiology is surveyed. The reader will be gladdened by the inclusion of many phrases and analogies which at first he would not readily have related to the Church. However, he will discover that in nearly every case the inclusion is justified by its relevance to the Church. In pursuit of his subject the author places his readers in the world of the first century, and helps them see the nature of the Church and the Kingdom through the eyes of primitive Christians. Similarities and contrasts to contemporary concepts of the Church while not elaborated at length are clearly implicit. At points the author's analysis of New Testament concepts calls for a drastic departure from many assumptions of contemporary Christianity. For example, one of the most characteristic designations of the Church is *oi ιεροι* ("the holy ones"). He finds it regrettable that the English does not preserve the connection between Christ as the Holy One and the believers as holy ones, as the Greek indicates. The author notes that "the light of the saints is at every point circumscribed by the Holy Spirit," and that "in this holiness lies the unity and power of the Church." In speaking of the Church as a fellowship, he notes that "its joy was not contingent upon

that kind of communal self-satisfaction which emerges from social congeniality and the homogeneity of moral customs." After this close inductive study of major and minor concepts, the author toward the end of his study seeks a synthesis.

The book is relevant both to New Testament theology and to the current interest in ecumenicity. Its importance may be seen in the light of the fact that most Christian communicants take the Church for granted without bothering to analyze its true nature or to compare it with the picture of the Church in the New Testament. The lack is here met in an admirable manner. No one can read this volume without gaining fresh insight into the significance of early Christianity.

George A. Turner

Book Notices

Monser's Topical Index and Digest of the Bible, by Harold E. Monser. Grand Rapids: Baker Book House, 1960. 681 pages. \$5.95.

Furnishes an outline of all that the Bible teaches on topics of interest to the user. A valuable revision of an earlier text.

The Faith We Live By, by James H. Jauncey. Grand Rapids: Zondervans, 1961. 157 pages. \$2.50.

Practical insights into the real meaning of Christian living.

Dake's Annotated Reference Bible: The New Testament, by Finis J. Dake. Grand Rapids: Zondervans, 1961. 488 pages. \$7.95.

Reputedly the most comprehensive book of its kind, being a commentary, dictionary, concordance, lexicon, and encyclopedia all in one.

The Pastoral Genius of Preaching, by Samuel Volbeda. Grand Rapids: Zondervans, 1960. 85 pages. \$2.00.

A development of the thesis that preaching is pastoral in its genius, by a late professor of Calvin Seminary.

Messages for Men, compiled and edited by H. C. Brown, Jr. Grand Rapids: Zondervans, 1960. 150 pages. \$2.50.

This is a series of messages by seventeen laymen, each man writing two messages, one to laymen and the other to pastors. The editor is professor of preaching in Southwestern Baptist Theological Seminary. Although the writers are Southern

Baptist, their messages are highly relevant to men of other denominations.

Stand Up in Praise to God, by Paul S. Rees. Grand Rapids: Eerdmans, 1960. 117 pages. \$2.00.

Illuminating messages on the Father, the Son, and the Holy Spirit by a master of pulpit discourse.

Archaeology and the New Testament, by J. A. Thompson. Grand Rapids: Eerdmans, 1960. 151 pages. \$1.50.

A Pathway Series book by a lecturer on Old Testament Studies at Baptist Theological College, New South Wales. A readable treatment of the significance of archaeological discoveries for readers of the New Testament.

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